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## RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I HAVE been happy to perceive, of late, a growing attention to the religious state of Abyssinia; and I am anxious to promote this disposition as much as possible, in the hope that our religious institutions, and particularly the British and Foreign Bible Society, may be induced to direct their efforts to this quarter. I should greatly doubt whether there be any part of the world where these efforts are more needed, or where they are likely to be attended with more immediately beneficial consequences. "The Habassins," says Geddes, in his *Church History of Ethiopia*, "do hold the Scriptures to be the perfect rule of the Christian faith, in so much that they deny it to be in the power of a general council to oblige people to believe any thing as an article of faith, without an express warrant from thence." (p. 31.) But while the Abyssinians do, with our own church, maintain this cardinal point of the sufficiency of the Scriptures as a rule of faith, it appears, from the concurrent testimony of all late travellers, that copies of the Scriptures have become exceedingly rare among them. Even in their churches it is seldom that a complete copy is to be found; and among the great body of the people, few possess even a fragment of a Bible. One of the causes, doubtless, is, that religion is at a low ebb among them. But this may be considered as an effect as well as a cause of the evil in question. Where the art of printing is unknown, and volumes of such size must be transcribed in

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order to be possessed, however the zeal of individuals may, for a time, multiply copies, yet experience proves that this source of supply will ever be inadequate to the wants of a people.

In the case of a nation, however, circumstanced as the Abyssinians now are, there are peculiarly strong inducements for giving them the Bible. They are not only Christians in name, but their national creed appears in the main to be scriptural. Add to this, that the authority of the Scriptures has always been held by them to be paramount to every other; but that they do not possess the means of knowing what it is which this authority enjoins. To such a people, what can be conceived a greater benefit than the circulating among them of the Word of God? And would not such a gift be likely to produce something of the effect upon them which the discovery of the lost book of the law had upon King Josiah?

It must operate as a further encouragement to our religious societies to exert themselves in favour of Abyssinia, that it furnishes, perhaps, the easiest medium of access into the very heart of Africa. The intercourse between Abyssinia and some of the great cities on the Niger is said to be constant. Saturate Abyssinia with scriptural light, and, through the Divine blessing, we may hope that it will stream even into that region of darkness.

The hope that great good will arise from such exertions, in favour of Abyssinia, as are here recommended, is strengthened by a refer-

ence to the page of history, which shews us not only that there has existed in the government of that country, and at no remote period, a strong desire (not well directed indeed,) to extend the influence of Christianity; but that the body of the people could be induced, by no severity of suffering, to submit to the unscriptural authority, or adopt the unscriptural practices, of the Romish Church.

A letter of David Emperor of Ethiopia, to King John III. of Portugal, dated in 1524, has been preserved, and another to the Pope, of the same date. These letters commence, "In the name of God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; in the name of Jesus Christ, the Son of God, who was the same with him from the beginning of the world, and who is light of light, and very God of very God; and in the name of God the Holy Ghost, who is true God, and proceedeth from the Father."

To the King of Portugal, David thus writes:—

"O lord my brother king, attend and apply yourself to the friendship that was begun betwixt us by your father, and do not neglect to send letters and ambassadors to us frequently; for I am extremely desirous to receive them from you, as from my brother: and since we are both Christians, and the Mahometans, though wicked, are still in peace with all of their own sect, it is fit it should be the same betwixt us. And I do declare, that for the future I will receive no embassy from the king of Egypt, nor from any of those kingdoms which have formerly sent ambassadors to us, nor from any other king but only from your highness, from whom I do earnestly desire to have them come; for the Mahometan kings, by reason of the difference that is betwixt us in religion, do never look upon me as their friend, and do only pretend to have a kindness for me, that they may trade with the more conveniency and se-

curity within my dominions, from whence they draw great profit, exporting yearly great quantities of gold, whereof they are extremely covetous; while at the same time they have no real friendship for me, for which reason I take no pleasure in their gain; but this, having been a custom of my ancestors, was to be endured; though, after all, the only thing that hinders me from making war upon them, and confounding them, is the fear of provoking them thereby to violate and destroy the temple of Jerusalem, where the sepulchre of Christ is, which God hath been pleased to leave in the hands of these filthy Mahometans, and to demolish the churches that are in Egypt and Syria. This is the only cause why I do not invade and conquer them, which I am sorry I am not at liberty to do.

"O king, I can by no means rejoice in the Christian kings of Europe, who, as I am informed, do not agree in one heart, but are at war one with another. Be you all unanimous, and in friendship one with another. For my own part, had I a Christian king in my neighbourhood, I would never be absent from him. I do not know what to say of these matters, nor what to do, since God seems to have ordained things to be as they are."

The following is an extract from his letter to the Pope:—

"I must expostulate with you, holy father: why do you not exhort the Christian kings, your sons, to lay down their arms, as becomes brethren, and to agree among themselves; seeing they are all your sheep, and you are their pastor? Your holiness is not ignorant of the gospel-commands, and of its having said, 'A kingdom divided against itself cannot stand, but will become desolate. For if those kings would but all join together, they would quickly destroy all the Mahometans, and with ease demolish the sepulchre of their false prophet. Apply



yourself therefore to this, holy father, that so there may be a firm peace and confederacy established among them, and exhort them to assist us, who are besieged on all sides by wicked Mahometans and Moors. The Turks and Moors can assist one another, and their kings and rulers do all agree together: I have a Mahometan for my neighbour, who is constantly supplied with arms, horses, and all military weapons, by princes of his own sect, namely, the kings of India, Persia, and Egypt. This is a great mortification to me, to see the enemies of the Christian religion enjoy peace, and live together like brethren; and at the same time, to see Christian kings, my brethren, not in the least concerned at the injuries I endure; not one of them offering to succour me as becomes a Christian, notwithstanding the filthy sons of Mahomet are always ready to succour one another: not that I desire any soldiers of them, for I have enough of my own, and to spare; but all that I desire of them, is, only their prayers and supplications, and your holiness' and my brethren's favour. The reason why I want your friendship, is, that I may be furnished by you with such things as are necessary to terrify the Mahometans, the enemies of the name of Christ; and that my neighbours may be made sensible of my being favoured by the Christian kings, my brethren, and of their being ready to assist me whenever there shall be occasion; which would be much for the honour of all of us that are of the same faith and religion, and do intend to persist therein.

"God fulfil your desires to the praise of Jesus Christ, and of God our Father, who is praised by all through all ages. And you, my lord and holy father, with all the saints of Christ at Rome, embrace me; and let all my subjects, and all that dwell in Ethiopia, be received with the same embraces; and let thanks be returned to Christ with your spirit."

The only use which the King of Portugal and the Pope made of this

intercourse with Abyssinia, was to attempt to reduce them to the obedience of the Roman Pontiff. Splendid missions were sent thither with that view, and these missions were supported by Portuguese troops. For a time, one of the Abyssinian emperors was brought under the Romish yoke; and he laboured, with the aid of the Portuguese forces, to impose the same yoke on the necks of his subjects. A long and bloody civil war was the consequence, in which, though the emperor was always successful, yet he made no progress in reconciling his subjects to the church of Rome. At length, disgusted with the insolence of the Romish missionaries, and shocked by a view of the misery and desolation which his adherence to them had brought on his country, he at length decreed to drive them out of Abyssinia, and to restore the religion of the land to its former footing. This was the last act of the Emperor's life, and happened about the year 1663.

His son, Seltem Saged, was assailed by the Romish Patriarch, with the most persevering importunity, to restore him to the possession of the power of which he had been deprived. The reply of the young prince throws much light on the religious state of Abyssinia at the time when these events took place in that country. It is as follows:

"The letter of Seltem Saged, cometh to the Patriarch, with the peace of God.

"My Lord,

"Hear what we say and write to you: we have received your letter, and do understand all that it contains. As to your desiring to know why we have turned you out of the post wherein God and the emperor had placed you; your lordship cannot but be sensible, that so long as we were under our father the Emperor, we never disobeyed him in any one thing; nor did we ever so much as open our mouth against any thing that he did; but were so sub-

missive to him in all things, that we never said, I will have this, or I will have that; or I like this, or dislike that; insomuch, that I do not remember, that during his life, I ever did any thing of my own head, but did still what he commanded me. As to the business of your religion, our soul never entered into its councils, neither did we ever join with any counsellors either to build it up, or destroy it. We need not be told, that the Emperor sent for your lordship, and that the fathers likewise came with his consent; as we need not, that ever since your coming he has been continually embroiled in wars for endeavouring to establish your faith; fighting sometimes with his sons, and at other times with his slaves, whom he had raised from the dunghill to great honours: in so much that, from the first hour we were able to bear arms, we have never done any thing but fight in obedience to our father's commands, which we always obeyed. After the battle I had in the beginning of this winter with Ognadega, our learned monks and people having assembled themselves together in the camp, took the confidence to tell my father their thoughts freely in the following words:— 'Sir, how long are we to be plagued thus, and to tire ourselves about things that are good for nothing? We desire to know, when we are to give over fighting with our kinsfolks and brethren; or cutting our right hand off with our left?' What great difference is there betwixt the Roman faith and ours? For do they of Rome teach, that there are two natures in Christ; and have not we always believed and taught the same, in affirming that our Lord Christ is perfect God and perfect man; perfect man as to his humanity, and perfect God as to his divinity? But whereas those his two natures are not separated, his divinity being united to the flesh, and not separated from it, and his flesh to the divinity; we do not for that reason affirm them

to be two, but one; being made so out of two causes, and that not so as to confound and mix those natures in their beings; but on the account of their being one and the same principle, we call them by the name of that union; so that our controversy with them in this matter is of small importance: neither was it the cause of our having had so much fighting, but it was because they denied us the blood in the communion, notwithstanding Christ has told us positively in his Gospel, that unless we eat the flesh of the Son of man, and drink his blood, you shall not inherit eternal life. And notwithstanding that Christ himself, when he instituted the sacrament, after having given his body to his disciples, and received it himself, did not say, 'The blood is in my flesh which I have given you;' but on the contrary, he said, 'Take and drink, and divide it among you:' his disciples doing as he commanded them, and as he gave them to understand by saying, 'Do this in remembrance of me.' Neither was this the only thing that discontented the people." &c.

"For these and divers other reasons, the people far and near were much discontented, and said to the Emperor, 'Hear what we have to say, and either give us leave to live quietly, or knock us on the head, since the war does thicken upon us daily.' When the Emperor was told this by all his people, he, without our joining with them in it, finding that there was no other way to quiet their minds, and that he would not be able to punish them much longer, commanded his counsellors to advise together what was best to be done; who, after a serious consult, came to this resolution, that they must all return to their ancient religion and customs.

"Your lordship, in being acquainted with this, will know the reason why you are turned out of your place, which God and the emperor had bestowed on you; and that the very



same emperor that sent for your lordship, and gave you your authority, was the person that deprived you of it: wherefore since an Alexandrian abuna (bishop) is on his way hither, and he has sent us word, that he cannot be in the same country with a Roman patriarch and fathers; we have ordered you to repair to Fremona, and there to remain. As to what your lordship now offers, which is, that if the people of Ethiopia will but continue in the obedience of the Roman church, you will dispense with them as to all matters which are not contrary to the faith; that comes too late now; for how is it possible for them to return to that which they have not only forsaken, but do abominate, now they have had a taste of their old religion again? For can a grown man be born again, or enter a second time into his mother's womb? Your lordship further desires, that we would assemble our learned men to dispute with you before you depart, about matters of faith: this ought also to have been done in the beginning; besides, is that cause like to be supported by arguments, which has been maintained hitherto only by force and violence? By taking estates from some, and throwing others into prison, and punishing others more severely; and that for no other reason, but because they would not embrace your faith? And as if that had not been sufficient, you have dragged great multitudes out of the deserts, who would have been contented to have lived there upon herbs, and confined them to prisons; nay, the poor people that would have been glad to have buried themselves in caves, not having escaped your persecution. Now what a barbarity would it be, to go and tease poor people with arguments, who have suffered so much in deserts and banishments? It would certainly be a very unjust thing, both in the sight of God and man. As to your lordship's desiring to have a Portuguese

guard to attend you, that cannot be; but we shall appoint a very honest man, and who has a great train of servants to convey your lordship, and all your goods in safety, to the place whither you are to go."

The Romish Patriarch, however, persisting in his attempts to recover his power, the Emperor sent him another letter, in which is the following passage.

"We must tell you, that now your expulsion is determined, it is to no purpose to allege reasons why you cannot go; and that if you should shuffle any longer with our orders, it will be your ruin. Have we taken any thing from you that you have got in Ethiopia, that you should disobey us, and say you will not go? This is not right. Begone, therefore, without making any further reply or excuse; your expulsion being determined, as you will understand by the order you will receive."

It is impossible not to feel warmly interested in the destinies of this people, and to desire and pray that their constancy, in resisting the papal yoke, and maintaining the paramount authority of the Scriptures, may be rewarded by an influx, in these latter days, of scriptural light, which may make that country the means of enlightening the adjacent regions of Africa and Asia, lying at present in the depth of Mohammedan darkness. I know no project which has been entertained by the British and Foreign Bible Society, numerous and excellent as have been their projects of beneficence, which promises a richer harvest of blessings than that of giving the pure word of God to the millions of Abyssinia.

I am, &c.

S.

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To the Editor of the Christian Observer.

YOUR correspondent ACADEMICUS, in your number for last month, wishes for information on a passage in

the 27th chapter of St. Matthew, verses 52, 53—"And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

He inquires, what became of these persons, as it does not seem that they continued in the city? Though the sacred historian has given us no light upon this question, we may, however, venture to hazard an opinion upon it, if our conjectures be not contrary to reason and Scripture. The Evangelist speaks of these persons as *saints*. We may therefore safely conclude, that our merciful Father would not have raised them to life, on that happy occasion, to subject them again to the temptations and trials of this sinful world, and to undergo the pains of a second death. It is most probable that they were received up into heaven, like our blessed Saviour, though not with the same circumstances of majesty and glory. Enoch and Elijah had before been translated in the flesh to the regions of immortality, and the resurrection of these saints was but an anticipation of that event, which shall happen to the whole human race in the last great day of the world. It, doubtless was intended as a farther proof to the Jews, that the same Power, which had raised from the dead the Son of God, would, in like manner, raise the fallen children of Adam from the gloomy mansions of the grave.

B.

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To the Editor of the Christian Observer.

YOUR correspondent, signed ACADEMICUS, is informed, that the collection of Hebrew MSS. (viz. that of Dr. Buchanan) referred to, in his paper for last month, page 79, does not contain any Hebrew copy of the book of Ezra. There are, indeed, Syriac copies of that book in the above collection, which may be consulted; but I very much doubt whe-

ther the quotation from Justin Martyr, noticed by your correspondent, has, or ever had, any place in the canonical text of the Hebrew or Greek. The 6th chapter of Ezra contains twenty-two verses, of which the first eighteen in the original are in Chaldaic, the remaining verses are in Hebrew, and record the celebration of the first Passover since the return of the Jews from Babylon, and their Pentecost, or Feast of Weeks. The same transactions are recorded, and nearly in the same words, in the Apocrapha, 1 Esdras, ch. vii.; but in neither of these parallel passages is Ezra mentioned, only *that such things were done by the children of Israel*; nor are any words spoken by Ezra recorded on these occasions in either passage. Neither the present Hebrew nor Greek copies of this book, therefore, are found to support the assertion of Justin. I have looked into Dr. Kenicott's Dissertations, but find no notice of any such corruption of the Hebrew text; so that, in my humble opinion, it has been a *gloss* in the margin, or comment of some Greek copy, afterwards taken into the text, but which was never admitted into the public canonical text. It would be altogether unjust to charge the Jews with expunging so important a testimony of the Saviour without proof, as no Hebrew copy, with which we are acquainted, is known to give the least countenance to the suspicion; but, on the contrary, there is every ground to suppose that not many years before Justin Martyr, there were some corrupt and vitiated copies in the Greek tongue, as those by Aquila, Theodotion, and Symmachus. Aquila made his version about A. D. 130; and he, who from paganism had embraced Christianity, now became a Jew. Theodotion judaized; and Symmachus was a renegade from the Samaritans. Their mischief, whatever they did, must have principally operated in the translating of the Hebrew into



the Greek, with the avowed design to ruin the reputation of the Septuagint, and to corrupt and darken the prophecies relating to Christianity. Now, Sir, admitting it was so, it cannot hence be proved, that it was in the power of those men, or of any others, to corrupt and mutilate the Hebrew text of the Old Testament, which is the point in question.

T. Y.

To the Editor of the Christian Observer.

I know not whether it is that your correspondents enjoy a greater share of prosperity than the generality of mankind, or that they are, at least, more than commonly exempt from the storms and trials of life: to whatever cause the phenomenon may be attributed, certain it is, that the subject of *affliction* has but seldom occupied a place in your truly valuable work. Traces, indeed, of that trouble to which man is born "as the sparks fly upward," frequently appear in every one of your volumes. Your obituary has often recorded the breaches which death has made in every class of the community, and occasionally testified the excellences of deceased Christians, and the sorrows of survivors over departed worth; but rarely has the mourner been directed to those sources of instruction and consolation which religion so abundantly affords. I cannot, however, but think, that many of your readers, who, during the course of your most useful labours, may have tasted of the cup of affliction, must have wished that your pages had more frequently adverted to that painful but interesting subject. Allow me, therefore, to suggest a few hints upon it; which, as they will be the result of some degree of experimental knowledge, may, perhaps, on that account, be not altogether unworthy of attention. If they should appear to be more immediately applicable to the sorrow occasioned by the loss of friends, they will be scarcely less so to any other description of trouble.

Affliction, like death, commonly meets us unexpectedly. We *talk*, indeed, of our liability to calamities of every kind, like mariners in fair weather, of the possibility of storms and shipwreck; but, like them, we scarcely believe that these evils will actually overtake ourselves, though we are perpetually hearing of them with respect to others, and perhaps witnessing the scattered fragments of their happiness around us. Rarely does any one, in this point, derive wisdom or caution from the example of others. We commonly think, like the secure and short-sighted Psalmist, that our mountain is too strong to be moved, our happiness too well founded, and too watchfully guarded, to be easily shaken or destroyed, till an arrow is suddenly discharged from a quarter, perhaps, where we deemed ourselves most free from alarm, by which we are wounded and fall. There are, doubtless, some Christians who are so habitually sober and vigilant, that afflictions, when they arrive, do not thus take them by surprise; but few, I believe, ever become so but by discipline; by means of trouble which has, at some period of their lives, assailed them unawares. Before the instruction thus received by Adversity, we, for the most part, listen to the flattering tale of Hope, that sorrow shall never very deeply shade our brow; that joy shall ever be ours. But we are, at length, painfully undeceived; and our surprise and alarm are proportioned to our previous peace and security. How frequently have the fairest prospects been thus unexpectedly obscured, the brightest hopes disappointed, the apparently firmest basis of human happiness destroyed! Calamities—the bare idea of which, when occasionally presented, in the midst of present freedom even from the prospect of their approach, by that busy imagination which delights in picturing scenes of fancied sorrow as well as joy, has made us shrink with apprehension—have suddenly been realized, and left

the mournful subject of them dismayed and overwhelmed by the unexpected pressure. Certainly no one *ought* to be thus unprepared for affliction, nor thus astonished at its arrival; and when we are so, it is, doubtless, a proof that we have forgotten our condition, our deserts, and our necessities as guilty, corrupt, and dying creatures. I shall not, however, stay to point out that which the observation and experience of every day may teach us—our various and perpetual liability to affliction—or to expostulate with those who are guilty of the folly and inconsistency of forgetting it. But suppose that the trial, which of all others we have, perhaps, most dreaded, has actually overtaken us; that “the thing,” which, like Job, we “greatly feared,” has come upon us. Thus visited, then, by affliction, how shall we regard it; whither shall we look for relief; how shall we conduct ourselves under it? Not to *feel* the chastising hand of God, and that deeply, in proportion to the weight of the blow which is inflicted, would argue a degree of stoical indifference wholly inconsistent with the Christian character, and subversive of the very design with which affliction is sent. Let those who are disposed either to think lightly of trouble when at a distance, or to brave it when actually arrived, listen to the following striking admonition of a late eminent prelate of our Church, and learn from it a better wisdom than his own. “Say not,” says this energetic writer, “that affliction is not *an evil*: say that it is to be borne with humility, as the punishment of sin; to be endured with fortitude, as the instrument of good; to be accepted with thankfulness, as the discipline of God, whereby he trains his sons to virtue, and fits the virtuous for glory: but confess that it is that which the most perfect natures do the most abhor; that which it is the wisdom of man, with due submission to the dispensations of Providence, to shun\*.”

\* Bishop Horsley's Sermons, vol. ii. p. 148.

This epitome of the views with which affliction ought to be regarded, is obviously derived from that remarkable passage in the twelfth chapter of the epistle to the Hebrews, the substance of which is comprised in the two following verses:—“My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.—Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.” To point out some of the more eminent and valuable of these fruits of sanctified affliction is my principal design in addressing you. I say of *sanctified* affliction, for it is of the utmost importance to observe, that to *this alone* do the preceding and all other similar declarations of Scripture refer. Affliction does not *in itself* possess any power to produce such salutary effects. It is, like every thing else, merely an instrument in the hands of God, which is frequently used for the sole purpose of punishment, and is sometimes the occasion of aggravated guilt and misery. It is with divine as with human chastisement, that *the disposition of the subject* renders it either beneficial or otherwise; with this important difference, that as to the former, it is owing to the special influence of Him who inflicts it, that the disposition to profit by the correcting dispensation is produced. Without this, chastisement would be received by all, as it is by the wicked and impenitent, with the sullenness and obstinacy of a froward slave, under the lash of an incensed master; but with this peculiar blessing, it is submitted to with the meek and ingenuous feelings of a dutiful though offending child towards a displeased yet revered parent. It is to *children*, therefore, whether then first partakers of the filial spirit, or visited as having already received it, that affliction is sanctified, and rendered



ultimately beneficial. Having premised thus much, I would now proceed to observe, in the first place,

1. That affliction thus under the sanctifying direction of the Father of mercies, is productive of most important benefit, by the views which it is the means of exciting *concerning sin*. Trouble of any kind is commonly associated in the human mind with some idea of misconduct. "We are verily guilty concerning our brother," was the united feeling of Joseph's brethren, when first imprisoned by the unknown governor of Egypt; "*therefore* is this distress come upon us." And even with the children of God, the first impression of calamity is generally connected with the conviction of sin, and the desert of punishment. Who that has been afflicted does not recollect the force with which this painful feeling pressed upon his mind, and the almost involuntary emotion with which he uttered the confession of the Royal Penitent, "*I have sinned against the Lord.*" There is in this something far more than a mere *general* conviction of guilt as a sinful and corrupt creature, something *special* and *particular* in the recollections to which this impression gives rise. In the case either of the careless nominal Christian, or of the backslider, the voice of God is as it were heard, in awakening afflictions, addressing him in the words of the Psalmist, "*These things,*" of which thy conscience is the accusing witness, "*hast thou done, and I kept silence,*" for a time, "*and thou thoughtest,*" or wert beginning to think, "*that I was altogether such an one as thyself,*" regardless of evil, and unwilling to punish it; "*but I will reprove thee*" by this calamity, "*and set them in order before thee,*" in somewhat of that convincing and alarming light, in which they have ever been in the sight of my countenance. Many examples of this kind occur in Scripture, to which those who are conversant with it Christ. Observ. No. 124.

will readily recur, and few perhaps will be at a loss for instances of a more personal nature. In some cases, both public and private, there is so marked a correspondence between the sin and its visitation by affliction, that the eye of the mind, purged of its temporary blindness by the heavenly Physician, cannot fail, however painfully, to perceive it, and the lips, thus opened to confession, to exclaim with David, "*Righteous art thou, O Lord, and just are thy judgments!*" It is true, that in the progress of the real Christian's views and feelings in affliction, this sad association of guilt and punishment will be gradually softened, and succeeded by more cheering and, in some cases, by more just apprehensions concerning the Divine proceedings. But the effect of affliction will still be a deeper conviction both of the evil of sin in general, and of his own particular transgressions. He will, indeed, if he be a true believer in Christ, feel *most* keenly the ingratitude and baseness of sin; but he will also feel, with a force to which he was before a stranger, its folly and malignity, its bitterness and misery; that it is that which has hidden or snatched good things from him—which separates between him and his God, which disturbs and poisons all created good. And what are *the practical lessons* which he whose mind has been thus opened to instruction learns from such dispensations? He perceives, in a clearer and more convincing point of view, the *holy character*, and the *moral government* of God. He acquires a more vivid hatred and dread of sin. He stands in awe of the Divine judgments. He watches more carefully against temptation:—he fears even the approach, the occasion, and the appearance of evil. He saith unto God, "*I have borne chastisement—I will sin no more.*" Experience and dispositions such as these are well purchased at the expense of affliction; and the con-

sciousness of having obtained them tends to console the sufferer amidst all his trouble. This, however, is but a part of that peaceful fruit which is the result of sanctified affliction.

2. Increased *humility* is another of its effects, and one of the most valuable and important. This is, indeed, closely connected with the conviction of sin. He, whose comforts or whose hopes have been laid prostrate by the afflicting hand of God, cannot, if he be under the Divine teaching and guidance, be disposed to indulge pride, or a high conceit of his own merit. The blow which has levelled or reduced the one, has at the same time brought down every towering imagination of the other. Can he whom the providence of God has led into the valley of Humiliation, continue to swell with fancied excellence, and to think more highly of himself than he ought to think? Surely he will humble himself under the mighty hand of God, and will learn to think more soberly and more justly. He will feel that, so far from deserving any thing at the hand of God, he is unworthy of the least of all his mercies—that instead of pretending that he of all others should be exempt from trouble, it is only of the Lord's mercies that he is not utterly consumed. This was evidently the impression made on the mind of Job by the visitations of the Almighty—and it will be manifest not only in the dispositions of the heart towards God, but in the temper, the language, and the conduct towards men. An afflicted yet proud Christian is indeed a lamentable sight. "Lord, I am not high-minded—I have no proud looks," or imaginations, should not only be the expression of the humbled believer's consciousness, but be visible in his whole deportment; and wherever this is really experienced and manifested, the storm of affliction will cease to be overwhelming, and will be gradually succeeded by serenity and peace.

3. Humility will prepare the way for *thankfulness*, which is another of

the excellent fruits of sanctified affliction. Have you lost much of what constituted your earthly happiness? Have you been deprived of the support, the delight, or the comfort of your life? Are you suffering from privations of any kind, or from trials which are continually recurring amidst the circumstances in which you dwell? Yet think of the multiplied blessings which still surround you—blessings, even of a temporal nature, of which you are confessedly unworthy—which you have, perhaps, long undervalued; which the removal or the withholding of something overprized has at length taught you to esteem aright. It sometimes pleases the Almighty to pour upon us a profusion of bounties, which pride, or the inordinate desire of blessings yet denied, leads us to neglect, and comparatively to despise. In such a case, is it not *just*, by *diminishing* the store which has been thus unthankfully received, emphatically to convince us of our ingratitude and folly; and is it not *merciful* to teach us, even by this severe lesson, the value of what had once been bestowed, and of that which still remains? The Sybil demanded as much for her diminished records as for her perfect collection. From us, also, is the same tribute of gratitude expected for blessings which are spared, as for a previously fuller cup; and if we are disposed to regard with more tender affection our lessened portion, to cherish it with greater and more Christian care, to be more devoutly thankful for it, and really to derive more genuine happiness from it than we knew before, we may surely account this a peculiar blessing; and even in this sense say, "It is good for me that I have been afflicted."

But why do I speak of thankfulness merely for *temporal* blessings? However they may have been diminished, or whatever may yet be denied, are there not blessings of infinite value, freely offered to all, and of which no earthly calamities



can ever deprive us? The riches of the Divine goodness and mercy in our redemption by Jesus Christ as far transcend all the treasures of this world, as the heavens are higher than the earth, as time is exceeded by eternity. The Christian whose mind has been enlightened to perceive the grace of God revealed by the Gospel, whose faith has embraced the promises of forgiveness and reconciliation, and who has felt in himself the workings of the Spirit of Christ, drawing up his thoughts to high and heavenly things, must possess grounds of thankfulness, and a fund of support and happiness, which are infinitely beyond the richest sources merely of this world's good, and entirely independent of its influence or control. It is, however, in the hour of distress and sorrow that the value of spiritual blessings is chiefly felt. We may, indeed, and, under the influence of the grace of God, we undoubtedly shall be at all times unfeignedly thankful for the mercies of Redemption; but when the earthly cistern is broken, or the human gourd withered—when the objects of worldly expectation and delight shall no longer blossom, or shall cease to yield their accustomed fruit—then is it, that the Christian does most emphatically rejoice in the Lord, and joy in the God of his salvation; then is Christ increasingly precious, his mediation more valuable, his yoke more easy, his promises of present and eternal rest more refreshing and delightful. It is under the pressure, or in the prospect, of affliction and trial, that the Apostles are seen to break forth into praise and thanksgiving for the unspeakable blessings which are treasured up in Christ; and it is in similar circumstances that his disciples have ever *most* deeply felt their value. If, then, such a disposition of mind be, as it certainly is, one greatly to be desired, and productive of important practical consequences, the affliction which is the means of

exciting it must be acknowledged to be eventually a blessing.

4. The loss or the denial of earthly good, and the increased conviction of the value of spiritual blessings, will, under the Divine influence, add greatly to the earnestness and fervour of the Christian in *the exercises of devotion*. “They,” says Archbishop Leighton\*, “who have been used to the greatest heights of daily devotion, yet in *surrounding calamities* pray more fervently and more frequently than ordinary, and *this is to be numbered among the chief benefits attending afflictions*; and it would surely be well worth our while to experience all the hardest pressures of them, if we may gain this: that the languor and sloth, and stupidity into which our minds and our souls are ready insensibly to sink, while all is calm and serene about us, may be happily shaken off by something which the world may call an unhappy event—that some more violent gust of wind may fan the sacred flame, that seems almost extinguished, and blow it up into greater ardour.” It was not till the Israelites sorely felt the bondage and the cruelty of Egypt, that they *cried earnestly* to the Lord for deliverance. Had the sunshine of royal favour, in which they basked during the lifetime of Joseph, continued to follow them, it is but too probable that they would have been wholly immersed in the idolatries and corruptions of the surrounding people, and lost sight for ever of the land of promise. It will be happy for us, if with the Israelites, and “with the Psalmist,” as the pious prelate just quoted goes on to observe, “we should sometimes *sink in deep waters*, that so we, who in prosperity do but whisper or mutter out our prayers, may *from the depths cry aloud unto him*. O, how frequently and how ardently did David pray in the deserts, and in the caves, and out of the deep! Our vows are cruel to ourselves, if they demand

\* Meditations on Psalm cxxx.

nothing but gentle zephyrs and flowery fields, and calm repose, as the lot of our life ; for these pleasant things often prove the most dangerous enemies to our nobler and dearer life. Oh ! how true is that saying, that prayer is fervent in straits, but in joyful and prosperous circumstances, if not quite cold and dead, at least lukewarm. Oh ! happy straits, if they favour our correspondence with Heaven, and quicken our love to celestial objects, without which, what we call life may more properly deserve the name of death." —It may be added, that together with the more frequent and fervent exercise of prayer, *the word of God* will become far more valuable and delightful to the afflicted Christian. There are many parts of Scripture which can only be rightly understood and cordially received under circumstances of trial. On these a new and holy light will be shed by the Spirit of God, and then will the Christian truly say, "Unless thy law had been my delight, I should then have perished in my affliction." "Thy statutes have been my songs in the hour of my pilgrimage."

5. But as the increased fervour of our prayers for spiritual blessings, and additional delight in the word of God, is one of the consequences of sanctified affliction, it does also, by a happy kind of necessity, drive the soul to fly as it were *to seek its refuge under the wing of the Divine Goodness, and to fix its hope upon God*. And this is undoubtedly another most important advantage which the pious soul gains by adversity, that it calls or rather tears away the affections from earthly objects, when obstinately adhering to them. How strongly the love of the world is naturally rooted in our hearts needs not to be insisted on—nor how absolutely essential it is, both to our present peace and to our hope of heaven, that this should be subdued, and even eradicated. We are all naturally inclined to wish for a double paradise—for one in the present world formed of all the objects which

are, perhaps, in some cases innocently dear to us—from the uninterrupted enjoyment of which we desire to be translated to that which has been regained in Heaven. But this must not, and cannot be. There is but one paradise for man, which, if we are truly wise, we shall seek in the realms of unclouded light and purity. In the mean time, we must not be surprised, if He, to whom man is dearer than to himself\*, should defeat his plans, disappoint his hopes, and destroy the self-formed fabric of his happiness. "*Vere suos amat,*" says Seneca, "*et severe Deus.*" God loves his children truly ; but he loves them *severely*. He will not, therefore, indulge them in that which may either ultimately prove their ruin, or even be injurious, though less fatally, to their spiritual welfare. Like a wise and tender parent, he chastises them in those particular ways which may be most conducive to their profit, that they may be partakers of his holiness. "He threatens," says St. Chrysostom, "that he may not strike—he strikes, that he may not destroy." And, behold ! happy is the man whom the Almighty thus correcteth—who by the destitution of creature-comforts is led to place his hopes in the Lord his God, and whose expectation of happiness is from him alone—who, from the failure of the earthly stream, is driven to the ever-flowing fountain of living water, of which whoso tasteth shall thirst no more—who is weaned from worldly hopes and dependences, and is persuaded determinately to fix his affections on things above, where Christ sitteth on the right hand of God. We may profess to do this, and, in a certain degree, we may really fulfil it, even when surrounded by earthly blessings—but such a disposition of mind is far more generally the effect of sanctified affliction ; and wherever it is produced, it affords a peace, and even a happiness, which no circumstances merely of this world can either give or take away.

\* Juv. Sat. X.



6. Nor will this comparative abstraction from earthly objects lead to habits of barren contemplation and inactivity. On the contrary, sanctified affliction, while it will tend to refine, and elevate the soul above this lower world, will ever be found to be productive of the most important *practical consequences*. It will lead the humbled and awakened Christian to far more faithful and diligent self-examination than he was previously accustomed to exercise. He will spare no evil habit in which he had before too much acquiesced, nor any longer neglect the difficult and self-denying duties to which he may have formerly been unwilling to attend. The voice of God has been heard loudly calling upon him to *go and sin no more*, lest a worse thing befall him—to be zealous and repent—to strengthen the things which were ready to die—to *give proof* of his professed love of God and of the Redeemer—to fulfil *the work peculiarly given him to do*—to forget the things which are behind, and to reach forth to those which are before, pressing towards the mark for the prize of the high calling of God in Christ Jesus. Affliction, of which this is not in some measure the practical result, which is not, at least, followed by a most sincere desire and purpose thus to grow in grace, and to be fruitful in every good work, can scarcely be said to be sanctified; but where this is in any good degree effected, we may derive from it the heart-felt and exalted consolation which the Psalmist experienced, when he declared—“This is my comfort in my affliction; for thy word hath quickened me”—“Before I was afflicted I went astray, but now I keep thy commandments.”

While sanctified afflictions will thus tend to quicken the subject of them in all holy obedience to the will of God, it will have a particular influence on the great Christian graces of *patience* and *resignation*. To produce these in the heart is evidently one of the most direct objects

of affliction. “My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience.” Now whoever considers the condition of man upon earth, the variety of calamities to which he is exposed, and the certainty with which every one ought to anticipate his own share of them, cannot surely complain, if by the all-wise and gracious superintendence of his heavenly Father, some tribulation, which for the time may be deeply grievous, should prove the means of working *patience*, that temper of mind of which all *have need*, that after we have done and suffered the will of God, we may at length “inherit the promises.” Indeed, of all the lovely train of heavenly graces which adorn the Christian character, patience under the chastening hand of the Father of our spirits, and resignation to the appointments of his unerring wisdom, and boundless, though sometimes to us mysterious, goodness, most eminently glorify God, and promote our spiritual improvement. They tend in an especial manner to produce that self-denying, subdued, and profoundly submissive temper, which is of the essence of Christian holiness—which is precisely that disposition of mind which is both the safest, and, notwithstanding first impressions, the happiest, to be habitually maintained amidst the various changes and uncertainties of this mortal life—and which, by refining and invigorating the general character—by accustoming the Christian pilgrim to mortification, and the sacrifice of his own carnal and earthly inclinations to the holy will of God—and by enuring him to live and walk by faith, to look chiefly at things unseen and eternal, to place his supreme happiness and expectations in God, and to aspire after a state of unchangeable and endless felicity, forms the most direct and appropriate preparation for “the inheritance of the saints in light.”

I will only add, as to the practical

effects of sanctified affliction, that there is one other disposition to which it is peculiarly conducive; and that is, *sympathy* with the afflictions of others. "Haud ignara mali," says the soul of the suffering Christian, "miseris succurrere disco." The prosperous and the happy of this world may be benevolent, but they cannot deeply sympathise with the distressed. There is a peculiar tenderness of affection, which can only be learnt in the Christian school of affliction, which softens without unnerving the soul; which leads it, with true generosity and lively feeling, "to rejoice with them that rejoice;" and, above all, to "weep with them *that weep*." Doubtless, to promote this sympathetic disposition, is one important part of the Divine intention in affliction; an intention which may be especially discerned in *the humiliation and sufferings of the Son of God*. He was tempted or tried in all points like as we are, and is therefore both "*touched with the feeling of our infirmities*,"\* and "able to succour them that are tempted." It would be easy to enlarge on this most interesting part of my subject; for what afflicted Christian ever failed to derive some of his highest consolation in reflecting on his humble and infinitely distant, yet real correspondence, in suffering with his exalted and gracious Saviour. "Though he were a Son, yet learned he obedience by the things which he suffered." "For it became him, for whom are all things, and by whom are all things, to make *the Captain of their salvation perfect through suffering*." Can any real follower of his Lord and Master refuse to be made *like him*, or to arm himself with the same mind, especially remembering the declaration of the Apostle, "that if we suffer with him, we shall also *reign* with him?" This is surely a view which cannot but be both consoling and animating to the afflicted Christian; and which cannot be too diligently

\* See the exquisitely beautiful Hymn on this passage, in your number for February.

cultivated. But I must forbear. I have already trespassed too much on the patience of your readers, and will only beg their farther attention, whilst, in conclusion, I introduce to their notice, or call to their recollection, the following striking passages from the discourses of a most able and energetic writer,\* which comprise a very important view of this whole subject.

"Since the Son of God incarnate was made to pass through a state of very severe sufferings, before he ascended up into heaven; and since his saints and servants have, in this respect, been required to tread in his steps; we cannot but *know* what our lot is like to be in going through the same world. Nor should we only learn to look for afflictions, we should be *willing* to find them, when we reflect that they have fallen so largely to the share of so many persons, better than ourselves, and of *the Son of God himself*. Nay, we should be even *thankful* for our sufferings, did we consider *the ends* for which they are inflicted on us, and the *great good* we receive from them."

"We thank God perhaps, when we do thank him, for *prosperity*, for health, plenty, success, and honour. We do well. They are the gifts of God's providence, and demand our acknowledgments. But they are not the *only* blessings his goodness confers on us. *Adversity* should be added to the number of his favours, and remembered in our most devout thanksgivings. Blessed be God, for pain, sickness, disappointment, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints; evils which are our greatest good; which afflict, but purify, tear and harrow up the soul, but prepare it for the seeds of virtue."

"Blessed be God, that he is not so *unkind* as to try us by the most dangerous of all temptations, uninterrupted prosperity; that we are not undone by the accomplishment

\* Dr. Ogden.



of our wishes ; that he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son ; whom we hope to follow, through the gate of the grave, to a joyful resurrection, and to be received by Him into those mansions which he is now preparing for us in heaven ; where he liveth and reigneth, with the Father and the Holy Spirit, one God, world without end."

I have only to add my earnest prayers, that such may be the blessed consequences of all our afflictions, and remain,

Yours,

P. H.

#### FAMILY SERMONS. No. XL.

1 Pet. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*

In these words are several things which deserve to be particularly noticed. May the Spirit of God assist us in meditating upon them ! I propose to consider them under the following heads.

1. To shew that true Christians are *begotten again of God* ;
2. That they are begotten again *to a lively hope* ;
3. That this is done *by the resurrection of Jesus Christ* ;
4. That for this *they have great cause to bless God*.

1. The true servants of God (such as St. Peter was) are begotten again of him. God, "according to his abundant mercy, hath begotten us again." Do we ask, with Nicodemus, how can this be ? Our inquiry must be answered in the words of our Saviour : "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter the kingdom of God." How this wonderful work is effected, it is beyond our understanding to com-

prehend. We know not how we were formed at first, much less how we are born again. In general it may be observed, that all men who come from the first Adam, are conceived and born in sin ; their nature is corrupted and depraved ; so that they are prone of themselves to do evil, and unable to do any thing that is truly good. But when a man believes in Christ, the second Adam, and so is made a member of his body, he is quickened and animated by his Spirit, which, being the source and principle of a new life in him, he thereby becomes a new creature, a different kind of a creature from what he was before, and therefore is properly said to be born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Spirit by which he is now led and influenced is that of God himself ; whence it comes to pass, that such a man is quite altered from what he was ; he is become, as it were, another man : his whole nature is changed ; he now partakes of the Divine nature ; and is made, according to his measure and capacity, like God himself.

This is what the Apostle means when he says, "If any man be in Christ, he is a new creature : old things are passed away ; behold all things are become new." His former false views, his unruly passions, and his inordinate desires of the things of this world, are exchanged for a new set of thoughts and affections. He has a new view and apprehension of God. There is a new bias in his mind, so that he is now as much inclined to virtue as he was before to vice. From a foolish, proud, sinful, and sensual creature, he is become wise, and humble, and holy, and spiritual ; and all this by means of the new spirit that is put within him, whereby he is made a new man ; no longer acted upon as before, by worldly and temporal considerations, but governed by the Spirit of God himself, and influenced by motives drawn from the eternal world. While

other men are born only of the flesh, the true Christian is regenerate, or born again of the Spirit; so that there is the same difference between him and them, as there is between spirit and flesh, according to these remarkable words of our Saviour: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." For every thing being of the same nature with that from which it proceeds, they who are born, as all men are by nature, of the flesh, are carnal and sensual, like the flesh of which they are born; and they who are born again, being then born of the Holy Spirit of God, are thereby made holy and spiritual, of the same nature with him from whom they receive their new birth. Hence all such persons are called the sons of God, and indeed are really so; for, as the Apostle observes, "as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father; the Spirit itself beareth witness with our spirits that we are the children of God." And this may well be the case, since it is the Spirit of God who works this change; and they who have received him as a Spirit of adoption, have an undeniable title to eternal life, being that to which all who are born again of God are heirs. They accordingly hope for this eternal life, not with a faint and dead, but with a quick and lively hope, which animates them to do all those things that are requisite for obtaining it.

2. I have already anticipated what was to be shewn under the second head, namely, that those who are begotten again of God, are begotten unto a *lively hope*. We are assured in Scripture, that the same Spirit by whom they are begotten again, witnesseth with their spirits that they are the children of God, and thus confirms their hope of eternal life; "for if children, then are they heirs,

heirs of God, and joint heirs with Christ." And as such, they are entitled to a share in "the inheritance of the saints in light," the richest inheritance in the world; seeing we are told, that those who are sharers in it "inherit all things." This inheritance, to which the children of God are heirs, is described by the Apostle as "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them." It is not like the inheritances to which men are born on earth, which they may never possess, or of which they may afterwards be defrauded or deprived, and which, at the best, they must one day leave; but it is reserved in Heaven in secure hands, where no one can hinder them from possessing it, nor take it from them, but they are sure to obtain it, and to enjoy it for ever.

3. To this lively hope and glorious inheritance, the Apostle tells us, that the children of God are begotten *by the resurrection of Jesus Christ from the dead*. It is only by him that we receive any mercy at all from the hands of Almighty God. We cannot so much as look up to him, much less expect any favour from him, on account of any thing that we ourselves, or all the creatures in the world, can do for us; seeing we have all grievously offended him. If we contemplate his Divine Majesty as he is in himself, we cannot but be dismayed and confounded at the recollection of those sins by which we have provoked his displeasure. It is only when we regard him as the Father of our Lord and Saviour Jesus Christ, the Mediator between God and man, that we can feel any confidence of access to him. And, indeed, Christ himself hath declared, that we can approach God in no other way but by him. "No man cometh to the Father but by me," but by the only begotten Son, "who is in the bosom of the Father, and hath declared him unto us." Through him we may not only raise up our hearts to God, and contemplate the



Divine glory and majesty ; but we may hope for all the good things that we can desire of God, if we ask for them in the name of Him who hath merited them all for us by his death, and is now our Advocate with the Father, interceding for us that we may have them. This is the way, the only way, by which we can seek God, so as to find any favour in his sight. But by means of that intercession which his only begotten Son is always making for those who believe in his name, we may obtain from him the greatest of all blessings, we may be begotten again of him and made his children and heirs. "Blessed be the God and Father of our Lord Jesus Christ, who, of his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." Christ, having suffered for our sins, and being raised again from the dead, was exalted to the right hand of God, and made the Mediator between him and us ; and, by virtue of this mediation, he sends down his Holy Spirit on all that believe in him, to regenerate or beget them again, and make them the children of God. "As many as receive him, to them he gives power to become the sons of God, even to them that believe on his name," and this power he gives them, by sending his Holy Spirit to accomplish the great work of regeneration within them, that as he is the only begotten Son of God, so they who believe in him may be begotten again of God, and so made his children by adoption and grace. But this he could not have done, had he not been raised from the dead.

And as we are thus begotten again of God by the resurrection of Jesus Christ, so by that also we are begotten again to a lively hope. The resurrection of Jesus Christ is the firmest ground that could be laid, whereon to build our hopes of God's mercy and favour ; for by this we are not only fully assured of the truth of the Gospel, and of all that Christ. Observ. No. 124.

Christ ever taught or promised, but, likewise, that he hath made a complete sacrifice, oblation, and satisfaction for our sins by his death ; God having been pleased to raise him again from the dead, and to set him at his own right hand to make atonement and reconciliation for us as our Great High Priest, so that now there is no room left for doubt. "If Christ had not been raised, our faith and hope had been in vain." But now that "Christ is risen and become the first fruits of them that slept," we have the strongest grounds to place our faith and hope in him, for that eternal inheritance which he hath purchased for us by his blood, and for all things necessary to fit and qualify us for it. And the more to assure us of it, God himself hath here declared to us, that of his abundant mercy he "hath begotten us again to a lively hope *by the resurrection of Jesus Christ.*"

4. Now what infinite cause have we all to bless God for this unspeakable benefit ! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God ;" and this love hath the Father for all who believe in his Son Jesus Christ ; for they are begotten again of God, and so are made the sons of God, which is such an expression of his love and kindness, as we ourselves should never have thought of, had not he himself revealed it to us. Who could have imagined that such frail and sinful worms as we are should be received into so near a relation to the Almighty Sovereign of the universe, as to be called his children ? That he who created us at first, should beget us again, and so become our Father as well as Maker ? This is so high an honour, so great a favour, that we may well be astonished that all are not ambitious of it, so as to make it their only care and study to attain it ; for what is there in the world on which the thoughts and time of men can be employed with equal profit and advantage to themselves ? By our

care and pains about the things of this world, we may, perhaps, get something in it, and perhaps not. But how much soever it be, it is as nothing in comparison of what all the children of God possess. "All things are theirs:" all things that God hath made, and he himself too who made them. And what can they desire more? There is nothing more for them to desire; therefore, their minds must needs be at rest, and their souls full of true joy and comfort.

Who, then, would not be in the number of these blessed souls? Who would not be regenerate, and made a child of God, if he might? And who may not, if he will? Blessed be God, we are all capable of it; for now that Christ is risen from the dead, and exalted at the right hand of God, to be a Prince and a Saviour, to give repentance and forgiveness of sins, if we do but apply ourselves to him, and believe and trust on him for it, *his* Father will be ours too: he will beget us again in his own likeness, and admit us into the glorious liberty of his own children.

Let us therefore now resolve, by God's assistance, to do so: and for that purpose let us exercise ourselves continually in the means of grace and salvation. To use these means only occasionally will little profit us: we must use them constantly and perseveringly. We must engage with sincerity and devotion, as well as with regularity, in the public and private worship of Almighty God. We must attentively read, hear, and meditate upon his holy word. We must partake of the sacrament of the body and blood of Christ as often as we can have it administered to us. And in the use of all these means we must look up to Christ, and trust in him to render them effectual. Thus shall we attain that true evangelical faith by which we shall be united to Christ, made sound members of his body, and obtain the grace of his Holy Spirit to renew and purify our souls, so that we may really become the children of the Most High God, and live the rest of our days under his

fatherly care and protection; conducting ourselves, in all respects in such a manner as becomes his children; and that we may at last receive our inheritance among them that are sanctified by faith in Jesus Christ our Lord.

These inestimable blessings, they who are "begotten again," may confidently hope to attain. Indeed, it is to this very hope that they are "begotten again by the resurrection of Jesus Christ from the dead;" an event which has produced so many and so great benefits to mankind, that we can never sufficiently praise God for it. We have infinite cause to praise him for our Saviour's incarnation; for his birth, his life, his death; but still more, if that were possible, for his resurrection from the dead, without which all that went before would have availed us nothing. Without this, though He took our flesh, we could not have had his Spirit: though he was born into the world, we could not have been born again: though he lived on earth, we should not have lived in heaven: and though he died for our sins, we must still have perished, had he not risen again to apply the merits of his death to us, and to wash us in the blood which he shed upon the cross. Let us now, therefore, offer unto God continually the sacrifice of praise and thanksgiving for all the wonderful works which he hath done for the sons of men, and especially for his raising up his son Jesus Christ our Saviour from the dead. Let us all, from the bottom of our hearts, join with the Apostle in the words of my text, and say, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead;" to whom, with the Father, and the Holy Ghost, be all honour and glory, now and for ever. Amen.

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The above sermon is an abstract of one by Bishop Beveridge, being the 73d sermon of the first volume. We have been induced to select it, not only on account of its intrinsic



excellence, but by other reasons of some weight, though doubtless of inferior consideration. The authority of Bishop Beveridge has been recently pressed upon us, and upon all who think with us on the subject of the Bible Society, by Dr. Herbert Marsh, as decisive in favour of "the excellency and usefulness of the Common Prayer." We are certainly disposed to defer to this authority: we most entirely and unequivocally concur with all that the pious Bishop has written on that subject. Let us, in our turn, recommend to Dr. Marsh the view of regeneration which Bishop Beveridge has given us in the above sermon, as a help to understanding the baptismal service contained in that Book of Prayer which he extols so highly and so justly. We cannot help thinking, also, that had the Bishop of Lincoln read this sermon before he published his *Refutation*, he would at least have moderated the strength of those expressions which would imply that the adoption of his own views, with respect to the identity of Baptism and Régeneration, is essential to sound churchmanship. This at least we may say, that there is not one censure insinuated against those who are called evangelical clergymen in the present day, on account of their opinions on the subject of regeneration, which would not fall with at least equal force on the quondam Bishop of St. Asaph.

We have omitted the prefatory matter contained in the above sermon of Bishop Beveridge; not because we object to the reasoning contained in it, but because it did not appear to us to be well adapted to the particular purpose which we have in view in these sermons, namely the edification of the family circle. The substance of it, however, as we con-

ceive, may be advantageously introduced into this postscript. The Bishop, adverting to the verse preceding the text, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and *sprinkling* of the blood of Jesus Christ," observes, that there is here a reference to the sprinkling of the blood of the sacrifice upon the people. As the children of Israel were delivered from the plague wherewith God smote the Egyptians, by having the sides and door-posts of their houses sprinkled with the blood of the Paschal Lamb, which typified Christ the true Passover; thus is the blood of Jesus supposed to be sprinkled upon believers, so as to wash them from their sins, and deliver them from the wrath of God. These things, he observes, I notice, that you may see how it comes to pass that instead of dipping persons baptized, or washing them all over, as in hot countries, in cold climates it hath been customary only to *sprinkle* the water upon them:—for this being a sign or symbol of the blood of Christ now, as the blood of the sacrifices was of old; and the Holy Ghost having been pleased to signify the application of the blood of Christ by sprinkling it, as well as by washing with it; it was easy to infer that it might be represented by sprinkling as well as in any other way, if not in some sense better, as this comes nearer to the phrase of *sprinkling* the blood of Christ so often used in Scripture—and which seems to have been so used to prevent the mistake of supposing, that unless persons be dipped or washed all over with water they are not rightly baptized; as if sprinkling the water did not represent the sprinkling of the blood of Christ as well as dipping in it.

## MISCELLANEOUS.

For the Christian Observer.

ON THE ADVANTAGES ARISING FROM  
A DIFFERENCE OF PARTIES IN  
RELIGION.

THOUGH the diversity of our religious opinions is in itself an evil, and, in some views, greatly to be deplored, there are others in which it is attended with advantage; and I think it might be argued, *a priori*, that it would not be permitted, by Infinite Wisdom and Goodness, to exist, were it not to answer some important ends;—

“From seeming evil still educing good.”  
THOMSON.

To this we are indebted, under Providence, for the preservation of the Christian Scriptures, pure and undefiled; for, as a candid and pious writer\* observes, “Numbers of heretics appeared in the very infancy of the church, who all pretended to build their notions on Scripture; and most of them appealed to it as the final judge of controversies. Now it is certain, that these different parties of professing Christians were perpetual guards upon each other, and rendered it impossible for one party to practise grossly on the Sacred Books, without the discovery and clamour of the rest.”

There is another incidental benefit pointed out by the same author, who observes: “Indeed, in this respect, that is an advantage, which in others is our great calamity; I mean, the diversity of our religious opinions. It is certain, that wherever there is a body of dissenters from the public establishment, who do yet agree with their brethren in the establishment, in the use of the same translation, there is as great evidence as could reasonably be desired, that such a translation is in the main right; for if it were in any

\* Doddridge.

considerable argument corrupted, most of our other debates would quickly lose themselves in this.”

Doubtless a principal design of Providence in permitting our differences, is the opportunity they afford for the trial and exercise of various Christian graces, such as candour, forbearance, and love; candour in the construction we place on the sentiments, and especially the motives, of those who differ from us; forbearance, notwithstanding their errors and failings, towards them; and cordial esteem of their persons.

But the great benefit results from the *principle* of emulation which this diversity excites; and in the present imperfect state of human nature, we need every stimulus to holy exertion. A very powerful one we derive from this source, which would, in a great measure, fail, were we all of one communion.

The Dissenter, to be consistent, must in this manner argue with himself:—I have separated from the established church, because I think I perceive, in this step, some advantages to the growth and exercise of my piety. It behoves me then to evince not only that I am actuated by my principles, but that these principles are in themselves excellent. This can only be done by the exemplary manner in which I fulfil my social and relative duties.

On the other hand, the conscientious Churchman, believing that the cause of serious piety is best secured by adhering to the established form, and, reasoning in the same manner, endeavours to evince the superiority of his principles, and avoid the disgrace it would reflect on him, were a Dissenter to know more of his religion, or practice it better, than himself.

This principle has not only a general effect on the several parties of Christians, but is peculiarly benefi-



cial to the ministers of the emulating bodies. The reputation which dissenting teachers have acquired for a more accurate knowledge of the doctrines of the Gospel, and for their greater zeal in enforcing them (notwithstanding their disadvantages in other respects), appears to have had its influence in remedying the acknowledged deficiency of theological education in our universities. Hence the increasing seriousness of our students and the growing numbers of pious, and (as all parties agree to call them) evangelical, clergy. Nor is the principle of emulation without its more direct efficacy on the established clergy; for the careless pastor has the continual mortification of seeing the bulk of his parishioners neglecting the excellent, but ill-conducted, services of his church, and preferring the more animated worship of Methodists and Dissenters; and how is this calculated (if he has any remains of moral sensibility) to awaken in him the most bitter reflections against himself, for his want of that pious zeal, which (with far less advantages in other respects) are so successful in those whom he has affected to pity or despise. And even in those cases where the clergyman is of a better stamp, how much tendency has the vicinity of the laborious Dissenter or Methodist to stimulate him in the functions of his sacred vocation.\*

The Church of Rome, though mis-calling herself the *Catholic Church*, deprived herself of these advantages by her narrow and intolerant spirit. Allowing no diversity of religious *profession*, though distracted with discordant *sentiments*, her morals de-

\* Now and then we have witnessed a rare instance of a Churchman and a Dissenter possessed of two kindred souls, placed by Providence in the same neighbourhood, each endued with learning, candour, piety, and mutual esteem, animating and exciting each other in the same great cause (though not drawing in the same yoke) and infusing into their people the same spirit. Such was the instance of Hervey and Doddridge.

generated; her creed became full of absurdity, and her worship of superstition; and both clergy and laity necessarily sunk together into the very abyss of ignorance and profligacy; while her zeal, excepting only in the essential articles of replenishing her revenues and persecuting heretics, became languid in the extreme. And it appears worthy of consideration, whether the salutary effect of the Act of Toleration, in counteracting that which enforces uniformity, has not had its effect in preserving us from evils of a similar tendency.\*

It might lead us into too expansive a field, and is not so immediately within the design of this paper, to consider what advantages we may have derived from our dissenting brethren with respect to our civil liberties; but these have been acknowledged by historians least favourable to their principles.

We have daily experience of the beneficial effect of the spirit of Christian emulation in the formation of societies, having for their object the general good. A Dissenter shall rise up, and propose a plan of no less extensive utility than the national education. He shall, as probably so ordained by Providence, belong to a denomination of Christians, calculated from peculiar circumstances, to engage him great and high patronage. His august Sovereign, and, after him, the Prince Regent, as parents of the community, though themselves of another religious communion, shall, from a conviction of the paramount importance of the

\* This point is carried much further by a learned clergyman, Dr. Edwards, who thus expresses himself:—"If we would but open our eyes, we should see that we are beholden to the Dissenters for the continuance of a great part of our theological principles; for if the High Churchmen had no checks, they would have brought in Popery before this time, by their over valuing pomp and ceremony in divine worship. So that if there had been no Dissenters, the Church of England had been long since ruined."—*Preacher*, vol. ii. p. 183.

object, favour his system with their powerful and benignant sanction; and thousands shall be instructed, so far as to be enabled to read the Scriptures. But still the benevolent wish of our beloved Sovereign, that "every child" in the British dominions may be taught to read his Bible, cannot meet with its accomplishment; for the prejudice against this man, as a Dissenter, will prevent the complete establishment of his system. To meet this prejudice, and that too in such a way as to accomplish the great object, it shall be ordered by Providence, in this conjuncture, that a clergyman shall step forward and revive his dormant claim to the merit of *introducing* the mechanism of this new plan of education, and shall combine with the common principles of it the peculiar tenets of the national church; and thus the zeal of both parties, fostered by the spirit of rivalry, shall completely accomplish the effect.

The same result, from the same principle, takes place in other instances. May we not exemplify it in the different institutions for the conversion of the Jews, and in the Society of Missions to Africa and the East, which probably took the first hint of its establishment from the London Missionary Society, in the formation, conduct, and support of which Dissenters have taken so large and liberal a part; as the Society for promoting Christian Knowledge has derived a manifest accession to its energy, as well as its finances, from that excellent institution the British and Foreign Bible Society,—a society founded on principles at once so simple and comprehensive, so wise and energetic, that, while its very constitution secures its permanence and extension, it bids fair to be the greatest instrument in the hands of Providence of reforming the world. And here we may observe, that our principle flows with the most powerful, and yet most refined energy, when Christians of various denominations *combine* in a great design, and all

their *united* zeal operates in one direction.\* It is no longer the insignificant brook or petty current, but assumes the majesty and force of a great river, bearing down all opposition before it, and increasing continually in its progress till it expands itself into a mighty ocean. Here the little private and party views of individuals are overwhelmed in the magnitude of the objects surrounding them. Their prejudices and animosities subside. Coming into nearer contact with men of other denominations, they can perceive and admire their excellences, and learn still more and more to approximate in spirit, till, *in essentials* at least, they are agreed, and their differences in non-essentials (if they do not by degrees altogether subside) serve only, in a sweet and powerful rivalry, to provoke one another to greater measures of love and of good works.

J. L.

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To the Editor of the Christian Observer.

It is a great consideration to a serious and reflecting mind, in this age of angry controversy, to observe how the over-ruling wisdom of God maketh even "the wrath of man to praise him," by promoting his sacred cause. The original controversy respecting the Bible Society, commenced by Dr. Wordsworth, brought the knowledge of that noble institution to many who were previously ignorant of it, or but imperfectly acquainted with it; it put them upon inquiring into its claims upon the public support, and eventually produced a considerable accession to the number of its members. The venerable Society for promoting Christian Knowledge also participated in the good effects of this discussion, which roused its dormant zeal, and inspired it with unwonted activity; so that we

\* It should be acknowledged, to the honour of the Dissenters, that, on some recent occasions, they have discovered a spirit which might be contrasted, much to their advantage, with that which has been displayed by a party in the Establishment.



may now say of it, as Florus does of the Roman empire in his time, "*Movet lacertos, et, præter spem omnium, senectus imperii quasi reddita juventute revirescit.*" Similar advantages will, doubtless, be produced by the revival of the controversy by Dr. Marsh. His attack upon the Bible Society, like that of his predecessor, will add to its triumphs, and it will go on "conquering and to conquer," wielding "the sword of the Spirit, which is the word of God."

One great advantage which may be confidently expected from the present discussion, is the distribution of the Prayer-book, by the members of the Bible Society who are of the established Church, to a greater extent than has yet taken place. Although it is certain, that they cannot justly be charged with having neglected this duty, (and Dr. Marsh himself seems afraid to venture farther than to prove by "abstract reasoning," that their connection with the Society *ought* to produce that effect, whether it actually does or not;) yet they will naturally be anxious, in consequence of this unexpected objection, "to cut off occasion from them that desire occasion" to reproach them, by redoubling their activity in the distribution of the Prayer-book: and the Society for promoting Christian Knowledge will, of course, exert itself in extending the circulation of that book to which Dr. Marsh teaches them to look "to correct the evil" of the rapidly increasing distribution of the Bible alone by the Bible Society. Thus the two Societies will "provoke each other to good works." Happy would it be for the Church of England, and for the interests of religion in general, did they also provoke each other "to love."

This brings me to that remark, for the sake of which I have addressed these lines to you. I have long observed with great regret, in common with many other members of our church, that the Articles of Religion are now generally omitted in

the Book of Common-Prayer. What can be the reason of this omission? Have not the Bishop of Lincoln and other eminent divines, proved that they are not Calvinistic? What harm, therefore, can they do? And why should they be detruded from that station which they legally hold among the public formularies of our Church? Dr. Marsh very properly pleads for the distribution of the Prayer-book amongst our parishioners, in order that they may be directed by it to the true sense of Scripture as received and professed by our church. Now to what particular portion of its formularies would those who wished to be instructed in its doctrines, especially look for information but to the creeds and the Articles? Why, therefore, should not the latter be retained as well as the former? The privilege of printing Bibles and Prayer-books is properly confined to the Universities and the King's Printer, in order to secure the integrity of the text of each. Is it not, therefore, a breach of trust to publish (see Christ. Obs. p. 79) imperfect editions of either.

It is with great pleasure I have heard that a Society is projected by some Members of the Established Church, for the purpose of a more extensive distribution of the Prayer-book and the Homilies. And I confidently trust that they will make it a fundamental rule of their institution, that the Prayer-books distributed by them shall always contain the Articles of Religion. We may then hope that, by the blessing of God upon the use of these authorized standards of our faith, and the diligent instructions of their pastors, our congregations will be well grounded and established in those doctrines which our Reformers taught, and our Martyrs sealed with their blood.

I am, &c.

A. M. OXONIENSIS.

P. S. This subject suggests to me to notice an error which is to be

found in the greater part, if not all, of the more modern editions of the Homilies. In the beginning of the *Sermon of good Works annexed unto Faith*, we read, "and St. Paul proveth that *the eunuch* had faith, because he pleased God," Heb. xi. instead of "that *ENOCH* had faith," p. 38, Oxford edition, 1802. 8vo.

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To the Editor of the Christian Observer.

A CONSTANT Reader of the Christian Observer, having felt much interest in perusing Mrs. Grant's Essays on the Superstitions of the Highlanders, has been particularly impressed with her suggestions respecting the *pressing* want of religious instruction among the Gaelic emigrants, which appears a point well worthy the attention of those societies who are so laudably engaged in the successful promotion of the best of all causes; but having no such access to them as through the channel of your valuable work, she has transcribed the passage with a view to its publication, if it should be thought likely to do good; or in the hope that a more judicious extract may be made, and the case so stated, as to draw the attention of such as have it in their power to relieve the wants of those to whom a little help, now seasonably afforded, promises an abundant benefit.

"In various instances, a set of illiterate peasants have, when forced to remove, gone about it in the most systematic manner. They have themselves chartered a ship, and engaged it to come for them, to one of their Highland ports, and a whole cluster of kindred, of all ages, from four weeks to fourscore years, have gone in mournful procession to the shore; the bagpipes mournfully playing before them a sad funereal air, and all their neighbours and relations accompanying them on board to bid a last farewell. Those kindred groupes have gone on with the same union and constancy beyond the Atlantic. Far different from

the single adventurers that yearly emigrate to the states, they usually keep within the bounds of British America, and prefer going very far into the interior, where they may get as much land as will accommodate them *all*, to separating for a more pleasant or advantageous settlement. How desirable that those associate bands of brothers, who carry with them such a principle of union, and such a desire of preserving the sacred fire of their first principles and attachments: how desirable, I say, would it be, that they should be encouraged to preserve, as much as is compatible with removal, their former character and opinions. They cannot afford any inducements to prevail on a clergyman, or even a school-master, to accompany them; yet what a divine charity would it be, to send out a missionary, with a small salary, to preach to them in their own language, and support their souls in the wilderness with the bread of life.

"The want of such instruction, and of such a bond of union is severely felt by those poor exiles in upper Canada. In some instances they have, for want of this and other mental indulgences, given themselves up almost entirely to the chase, and relapsed into a state little better than savages.

"Last year, there was at Montreal, I know not whether a regular clergyman or a mere itinerant, who preached Gaelic, and, I think I was told, administered the sacraments in the same language. Multitudes came from all the parts of upper Canada to hear the glad tidings once more in their native language. I heard, indeed, of some that came five hundred miles for that purpose. It may appear a paradox to say, that those who went across the Atlantic, without any knowledge of the English language, were less likely to acquire it there than among their native mountains. This is, nevertheless, strictly true. By means of the schools dispersed over all the High-



lands, the English spreads quickly : youths and maidens, who go to serve in the bordering countries, also bring it home. But when a shiptful of emigrants go together to settle in the remote wilds, they adhere so much to each other, and are so entirely detached from others, that they lose any little English they carried out, and speak nothing *but* Gaelic.

"Emigrations have been going on these fifty years and upwards ; and there are numbers of people born in America, who never spoke a word of English in their lives : not only so, but when they have grown wealthy, and been enabled to purchase slaves, they have taught them their own language. I myself have seen negroes, born in such families, who could not speak a word of English. Music, poetry, and, indeed, imagination, do not seem to bear transplanting. The language remains ; but its delicacies and its spirit evaporate.

"Enthusiasm and superstition seem to die together ; and Donald is afraid of nothing but wolves and rattlesnakes, when once he gets beyond the mighty waters of the west. His devout propensities, however, still continue, and require but little encouragement to shoot out and flourish with fresh vigour. How melancholy, even in a political view, to let those energies of mind which devotion nourishes, die away ; and to see people, inclined to make so much of a little knowledge, relapse into profound ignorance ! Four or five missionaries, who were masters of the Gaelic language, and qualified and disposed, not only to preach, but to teach to read the Scriptures in that congenial and expressive tongue, would do incalculable good in British America. These poor well-meaning exiles have, even in their expatriated state, a more than common claim on the maternal feelings of the parent country.

"How very immaterial would be the expense, and how unspeakable the advantage, of supplying their spiritual wants, of sowing the good

seed in the soil softened by tender sorrow, while it is moist with the tears of parting anguish ! How sweet to those subdued and melted souls, to be enabled, in social worship, to lift up their voices in sacred chorus, with the words so dear to every pious Highlander : "Shi Dhia theiri'm buachalich." "The Lord himself is my Shepherd !" And how melancholy to allow the fire that keeps the poor banished breast warm, even in exile, to languish into extinction for want of a favouring breath of instruction : that they may be thus forced to hang the harp of sacred melody on the willows, by those unknown streams, till they literally know not how to sing the Lord's song in a strange land.

"If their original impressions, the pious fervour which serves as a resource in this hopeless alienation, be once allowed to languish into extinction, the wish for instruction will diminish, as the power of procuring it increases. But, *at present*, while the desire continues in full ardour and the power is entirely withheld, if the spiritual wants of this well-meaning people were attended to, the union, industry, and good morals, that are the invariable results of strong impressions of religion, would soon enable them to procure for themselves this hallowed and much desired luxury. New settlers, that can barely exist till they draw subsistence from the bosom of the earth, may in a very few years have abundance of food and clothing ; but then, from the remoteness of their situation, they have nothing they can turn into money, to answer so desirable a purpose. How auspicious an omen would it be to the beginning of a new reign, if the golden sceptre of a compassionate Sovereign were extended to these remote, yet faithful subjects ! how earnestly would they pray for him, whose munificence should enable them to worship together in their native tongue, and to learn through that medium to 'fear God and honour the king.'

"The taste for knowledge, which would return to them (the Highlanders) with this best knowledge, would do much to revive and preserve their national character. How far this last is calculated to make them good soldiers, good subjects, affectionate relatives, and faithful adherents, I leave the patient and candid reader of these pages to judge."

To the Editor of the Christian Observer.

In the Christian Observer for January, page 27, you have inserted a paper, entitled, "The Pope's Curse, Bell, Book, and Candle, on a Heretic at Hampreston." It requires very little knowledge of the style of the Court of Rome, to pronounce the paper in question to be a clumsy forgery. The author of it, having observed in some old Court Calendar, that Clement XIII. was elected Pope on the 6th of July, in the year 1758, has dated his instrument "the tenth day of August, in the year of our Lord Christ, one thousand seven hundred and fifty-eight, and in the first year of our pontificate." He has allowed about two months for the transportation of his document from Rome to Dorsetshire, and has added the notification of three several proclamations of it by the priest, on the 8th, 15th, and 22d of October, in the same year. In this respect also, he has been correct; as the 8th, 15th, and 22d of October, in the year 1758, were Sundays. This information he might easily derive from the tables prefixed to the Book of Common Prayer.

The author was aware that English bishops adopt, for their signature, their Christian names prefixed to the names of their sees. As the Pope is Bishop of Rome, he very naturally supposed that the signature of the Pope, as well as of the Archbishop of Canterbury, consisted of his own name prefixed to the name of his see. I make no doubt that the letters C. R., which conclude

this instrument, were intended for the abbreviation of *Clement Rome*.

The instrument itself is exactly such an imitation of a papal bull as would be made by a person who had never seen one. The Pope's bulls are written in Latin, but this paper bears all the marks of an English original. In the third line, the author talks of "the Holy Saints;" an expression which cannot be converted into Latin. Immediately afterwards, mention is made of "the Devil of Hell." "The Holy Saints" are brought in three times more before the conclusion of the piece. I shall not trouble you with a minute examination of the paper in question. Every person who is conversant even with our own ecclesiastical law, will at once perceive that it is not genuine. I am somewhat surprised at observing, that your correspondent, who appears by his letter to be a clergyman of the Church of England, applies the appellation, "original document," to a paper which, if it were genuine in other respects, can only be a translation of an original document. The title of it, which appears to be copied from the manuscript, shews that the paper was written by a Protestant.

This paper is also inserted in the Antijacobin Review for February, page 193, as a communication "just received from the Rector of Hampreston, in Dorsetshire." The letter of the real or pretended rector, which appears in your publication, is copied *verbatim*, except that the words "in the Christian Observer, if you think it worth observing," are altered to, "in the Antijacobin Review, if you think proper." A neater alteration would have been, "In the Antijacobin Review, if you think it worth reviewing."

Allow me to add a few words on another subject. The Bishop of Lincoln, in his Refutation of Calvinism, page 155, inserts the following words in a note, as one of the canons of the Council of Trent:—



“Si quis dixerit justificati hominis opera bona non vere mereri vitam æternam, anathema sit.”

I will venture to assert, without the smallest apprehension of being contradicted, that no such canon is to be found among the decrees of the Council of Trent. The Bishop has copied it, perhaps at twentieth hand, from some controversial writer whose zeal was superior to his integrity. Something to the same effect may be found in the thirty-second canon, “de Justificatione,” but in very different words, and with qualifying expressions, which the author of the Bishop of Lincoln’s canon thought proper to suppress. What should we think of a Roman Catholic writer, who should invent a set of articles for our own church, for the purpose of refuting them?

I am, &c.

PHILALETHES.

#### BURNING OF WOMEN IN BENGAL.

As this subject has of late much interested the public mind, we publish the following particulars, which have been communicated to us by a respectable authority. They will serve to obviate the doubts which the representations of some Anglo-Indians may have caused with respect to the existence and extent of this practice.

The report of the women burned in the vicinity of Calcutta, in 1804, which was afterwards published in Dr. Buchanan’s Memoir, was made by the Rev. Dr. Carey, professor of the Shanscrit and Bengalee languages in the college of Fort William. When the officers of the college were investigating, in the books of the Hindoos, the circumstances of the female sacrifice, in regard to its antiquity and its authority, it became necessary to ascertain the actual extent of the practice, in order to obtain an authentic record for the information of government and of the public, preparatory to urging its abolition. For this purpose, Dr.

Carey was employed by the officers of the college, he being the fittest person for such a service, from his accurate knowledge of the language and customs of the Hindoos, and from his having made a calculation on the subject, for his private satisfaction, the year before. He accordingly engaged ten persons, of the Hindoo cast, who were stationed, during a period of six months, at different places within thirty miles round Calcutta; that is, in a diameter of sixty miles in every direction. They sent in their returns, written in the Bengalee language, every month; and the Professor delivered them regularly to the vice-provost of the college; and every person who wished it, was at liberty to see them. The subject, at the time, very much engaged the minds of those who were interested in the promotion of Christianity, and in the suppression of inhuman and idolatrous rites. But other persons paid little attention to what was passing in the college; they did not even know that the Scriptures were translating into the Oriental languages.

The report of the burnings for six months, thus made by the Shanscrit Professor, was sent home to England for publication in Dr. Buchanan’s Memoir; and when that work arrived in Calcutta, which was in 1806, a year and a half before Dr. Buchanan left India, the printed report was compared with the original vouchers, and found to be literally accurate. Copies of the Memoir were in the hands of the members of government: the subject was discussed in almost every company, and no exception was taken, in any public manner, to the accuracy of the report. Indeed, it was not possible to disprove its truths, but by the government instituting a public and official investigation of the same kind. But the government declined to repeat the bloody tale. For if, instead of a hundred burnings in half a year, it should prove that

only twenty were authenticated, even these few, it was perhaps thought, were too many for a Christian government to contemplate in an official manner.

The responsibility for the accuracy of the printed report lies, of course, with the Rev. Dr. Carey and the ten persons whom he employed. But he is still on the spot in the college of Fort William, and will be very happy to superintend another inquiry under the direction of the government. It was before observed, that Dr. Carey had made a calculation of the number of burnings for the whole of the previous year 1803. This calculation amounted to 275. On being asked how he accounted for a smaller number in 1804, he observed, that the year 1803 was remarkable for a mortality among the Hindoos, during the unhealthy season of the rains.

It is, evident, that, until a new report be made officially by the Bengal government, the present report must supersede all others of a private kind; and the burden of proof lies with those who deny its accuracy. If the Bengal government, knowing the circumstances under which the printed report was made, and having it in their power to disprove it if it were not true, have not done so for seven years past; the conclusion is, that they admit it to be accurate, or, at least, sufficiently accurate for the purposes for which it was taken.

It will be worth while to notice another mode of suicide, mentioned by Dr. Buchanan, viz. self-immolation under the wheels of the Rutt, or Juggernaut's Tower.

The practice of self-devotement under the rutt, is very rare in the province of Bengal. But when we consider that there are upwards of an hundred ruts in the province (for almost every considerable village has one), and recollect the proneness of the people to meet death by what they think meritorious suicide, we need not wonder if

there be a few instances every year. But all transactions of this nature, which take place remote from the banks of the Ganges, are seldom, if ever, heard of by Europeans. When a Hindoo sheds his blood before the idol, there is nobody to mention it to a Christian. Even the burnings of women are chiefly discovered by the necessary circumstances of publicity; the flame and smoke, and din of drums; not by the voluntary report of the people.

Dr. Buchanan gives an account only of one of the ruts or towers in Bengal, namely, that which belongs to Juggernaut's temple at Ishera, near Calcutta; and he states, that this tower has been often stained with human blood. On the other ruts in the province, he makes no remark. That the rutt at Ishera is not bloodless, he is warranted in asserting, from the well-known fact, that a considerable number of persons were crushed to death under the wheels of this tower some years ago, an account of which was recorded in the Calcutta papers at the time; only it became a question, whether so many deaths had taken place by religious phrensy or accident. In order, however, to prevent, if possible, the recurrence of such scenes, it was determined that persons, from the Calcutta police, should attend at the annual procession of Juggernaut's tower at Ishera; and when Dr. Buchanan visited the place in 1807, he saw the officers on the spot. It appears that an instance of self-immolation took place at the same festival; But Dr. Buchanan states, that he did not himself witness it. The fact was, he did not hear of it until after he had left the place, and had arrived in Calcutta. But that he might not notice, in the account which he intended to publish, a fact which might be thought doubtful, he requested the Rev. David Brown, senior chaplain of Calcutta, whose country-house is *near to the spot* where Juggernaut's temple stands, to endeavour to as-



certain the truth of the occurrence ; and the consequence was, that the fact was established as fully and certainly as any fact can be, which rests on Hindoo evidence.

The *exact* truth, in regard to the prevalence of this kind of self-devotement, cannot be ascertained, unless the Bengal government were to require every village, having a rutt, in Bengal and the adjoining provinces, to make a report of the number of suicides for the last twenty years.

But this particular atrocity is not that which needs to be chiefly insisted on. The chief enormity, for the immediate attention of a Christian administration, is the MURDER of children by their own parents ; and the next in importance and in crime is the BURNING of women.

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HYMNS APPROPRIATE TO THE SUNDAYS  
AND PRINCIPAL HOLYDAYS.

(Continued from Vol. for 1811, p. 698.)

FIRST SUNDAY AFTER THE EPIPHANY.  
*Luke ii.*

ABASH'D be all the boast of age !  
Be hoary Learning dumb !  
Expounder of the mystic page,  
Behold an Infant come !

Oh, Wisdom ! whose coequal power  
Before the Almighty stood,  
To frame in Nature's earliest hour,  
The land, the sky, the flood ;

Yet didst thou not disdain awhile  
An infant form to wear ;  
To bless thy mother with a smile,  
And lisp thy falter'd prayer :

But, in thy Father's own abode,  
With Israel's elders round,  
In converse high with Israel's God,  
Thy chiefest joy was found.

So may our youth adore thy name !  
And, Teacher, deign to bless  
With fostering grace the timid flame  
Of early holiness.

ANOTHER, ON THE SAME OCCASION.

BY cool Siloam's shady fountain,  
How sweet the lily grows !  
How sweet the breath on yonder mountain  
Of Sharon's dewy rose !

Lo ! such the Child whose young devotion  
The paths of peace has trod ;  
Whose secret soul's instinctive motion  
Tends upward to his God.

By cool Siloam's shady fountain  
The lily must decay :  
The rose that blooms on yonder mountain  
Must shortly fade away.

A little while—the bitter morrow  
Of man's maturer age  
Will shake the soul with cank'ring sorrow,  
And passion's stormy rage.

Oh Thou ! whose every year, untainted,  
In changeless virtue shone,  
Preserve the flowers thy grace has planted,  
And keep them still thine own !

D. R.

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REVIEW OF NEW PUBLICATIONS.

*Two Sermons preached at the Visitation of the Reverend the Archdeacon, at Leicester, in the years 1805 and 1811 : to which is added, a Sermon on the Salvation which is in Christ only.* By the Rev. EDWARD THOMAS VAUGHAN, M.A. Vicar of St. Martin's and All-Saints in Leicester, Domestic Chaplain to the Right Hon. Lord St. John, and late Fellow of Trini-

ty College, Cambridge. London : Hatchard. 1811.

VISITATION sermons have of late years been so generally occupied with controversial or other unprofitable discussions, that it is no small relief and gratification to us, occasionally to light upon some of a different order ; which, like those now before us, have an evident tendency

to promote the important objects for which such discourses were originally designed. Few things can be more useful and laudable than the institution which gives birth to them, or can serve to place the wisdom of our ecclesiastical polity in a more striking point of view. The mutual encouragement, support, and animation naturally to be expected from the stated meetings of a body of men, supposed at least to be engaged in the same great work—the countenance, the scrutiny, the counsel, and sometimes the reproof, proceeding from the superior, vested with visitatorial authority—the instruction, admonition, quickening, and comfort, to be derived from the preaching of a brother, as Mr. Vaughan well describes his character, “old enough to teach, yet still a learner like themselves, the partner of their corruptions and infirmities, of their toils and expectations,” cannot, one would imagine, but be productive of the most important and beneficial consequences. When we thus reflect on the admirable order not only of visitations, but of every other part of our ecclesiastical establishment, as the whole is set forth in the work of the immortal Hooker, we can scarcely help exclaiming, concerning it, in the words of the royal visitor of King Solomon, “Happy are thy men, happy are these thy servants, which stand continually before thee!”—But, alas! how frequently is a Christian observer compelled to confess, when too often witnessing the perversion, or the neglect, of the most wise and salutary appointments of our church, that, of ecclesiastical as of civil governments, there is a sense in which it may be justly asserted, that, “*whate’er is best administer’d is best.*” In our own establishment, all that is required to render it, what it is designed to be, the instrument of defending, diffusing, and cherishing real Christianity throughout the land, is the faithful and conscientious discharge of their duties by all its public functionaries.

While, therefore, we lament that in too many instances this is far from being the case, we rejoice whenever, as in the sermons now before us, we see an example of able and faithful conduct. From St. Paul’s declaration to the Corinthians, that he preached not himself, “but Christ Jesus the Lord,” Mr. Vaughan takes occasion, in the first of his two visitation sermons, to consider the excellency of the institution of preaching—the best method of conducting it—and some reasons for the method thus recommended. Under the first of these divisions, what the Apostle once styled “the foolishness of *preaching*,” is ably vindicated as the grand appointed instrument of instruction, conversion, and edification in the church of God—on the ground both of Scripture and experience.

“If,” observes the pious author, “our preaching be *without efficacy*, we must fear it is not that word which has the promise, ‘it shall not return unto me void;’ that we are not of those ministers to whom it is expressly declared, ‘And lo! I am with you always, even unto the end of the world.’—Let us inquire, my beloved brethren, whether we have been fully aware of the great importance of this part of our office? Does the institution of preaching, indeed, possess this efficacy? then we must take heed how we preach. Every particular sermon which we hear or utter has its share of the general importance. To every particular sermon, which we hear or utter, we are to look for a saving efficacy. How should we watch unto prayer whilst making our preparation! how lift up our hearts whilst delivering the word! how renew our supplications when we have closed the book! How should we labour and strive, how should we believe and hope, desire and expect, that good may come”

After remarking, that it is not to every kind of proposition, much less to the mere moral disquisition, or to the assertion even of scriptural doctrine, in a tame and lifeless manner, that this energy belongs, Mr. Vaughan proceeds to consider *the best method of conducting* the institution of preaching. Here, having laid down from various apostolic testimonies, that the subject-matter of it,



must be "Christ Jesus the Lord," he very justly describes the scriptural method of proceeding to be by laying the foundation in the natural sinfulness and misery of man, and building on this basis "the unsearchable riches of Christ," in his person, character, offices, and work. The necessity of teaching the doctrine of Justification by faith only, as the gift of God through the operation of his Spirit,—and that this spirit of faith, together with that of true repentance and obedience, must be sought by fervent prayer, by reading and meditation, by self-denial and watchfulness, is strongly inculcated, with reference to those who are not yet real Christians. Nor does he less insist on the duty of preaching Christ "as the only source, the much needed, continually needed source of wisdom, strength, and joy," to true believers. The necessity of obedience to the Divine precepts from regard to Christ, and of diligence, steadfastness, and vigilance, in their Christian course, is to be enforced on the same characters in the plainest and most forcible terms, at the same time that their present privileges and future hopes are fully set before them.

The reasons which Mr. Vaughan assigns for the method of preaching thus recommended, are, first, the valedictory command of our Lord to his apostles, and consequently to all who derive authority from them, to preach "the Gospel," the "good tidings of great joy," which bring to us the knowledge of a Saviour—a command which binds them fully to unfold these truths, and to enforce them upon the understanding and the conscience;—secondly, the conformity of this method with the usage and practice of the apostles;—and, thirdly, its adaptation to the wants both of sinners and of believers.

Such is the method of preaching recommended by the pious author of the sermons before us, which we agree with him in thinking calculated fully to accomplish the sublime

and gracious effects for which the institution itself was ordained. "The same thing," he continues, "I will be bold enough to assert, cannot with truth be affirmed of any other method; of any method *essentially* different from this, in substance or in manner." "I would, however," says Mr. Vaughan, in a note upon the preceding passage, "by no means be understood to assert, that the maintenance and declaration of every minute principle which I have stated is absolutely necessary to the faithful and useful discharge of our office. Ministers holding different sentiments, for example, on the doctrines of election and final perseverance, may be counted equally faithful, and entertain similar expectations of success. Not so, if they should withhold a full and free statement of the doctrines of man's entire guilt and depravity; of justification by faith only; and of the work of the Spirit in man's redemption." We were particularly glad to observe this correct and candid declaration of the author, because, as even in the first of his sermons there are a few intelligible marks of his adoption of the doctrines usually, though improperly termed Calvinistic, that is, *exclusively* so, the want of such an admission, as we have just noticed, might have been a subject of complaint to many of his brethren who in essentials thoroughly agreed with his statement of Christian doctrine. In the second of his sermons, Mr. Vaughan has more explicitly avowed his sentiments on the controverted points in question; and we purposely reserve our remarks upon them for that fuller and plainer declaration. In the mean time, we recommend to all our clerical readers the conclusion of this excellent and useful discourse.

"It is only by thus preaching Christ; it is only by making the peculiar and characteristic doctrines of the Gospel the main subjects of our discourses, and by commending them to every man's conscience in the sight of God; that we can hope to win, to keep, and to save souls. If we adopt a wholly

different outline, or omit main strokes of this ; or if we trace this, but after an essentially different manner : we may avoid giving offence to any man ; we may be admired as orators and scholars ; we may be accounted wise, rational, candid, polite, conciliating : but shall the blessing of him that is ready to perish come upon us ? shall Christ be magnified by our body ? shall we pull down the kingdom of Satan ?

"Brethren, I have not forgotten that I am now addressing myself to those, to whom the subject we have considered is peculiarly interesting and affecting. Preachers of the everlasting Gospel ! is this your method of declaring it to your people ? is it your habit thus to enforce its new-creating, sanctifying, enlivening truths, in all their fullness and variety, upon the understandings, affections, and consciences of men ?

"But there is a question yet prior to this, which I should deem myself unjustifiable in withholding, upon this solemn and pregnant occasion. Have we 'seen' these principles with our own eyes ? are we verily 'persuaded' of them ? have we cordially embraced them ? are we labouring to cherish, sustain, increase, and manifest their influence in our hearts and lives ! are our spirit and conversation such as become the Gospel of Christ ; yea, and the ministers of that Gospel ?

"It is vain to expect that we should preach these truths in the manner I have described ; and it were vain, if we should so preach them ; unless we know them for ourselves : unless 'we having the same spirit of faith according as it is written, I believed and therefore have I spoken ; we also believe and therefore speak : ' unless we can say, 'I know whom I have believed ; ' 'now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.'

"Oh ! let it be our first care to experience the vital energies of that Gospel, which is declared to be 'the power of God unto salvation,' in our own souls. Then will it certainly be our second care, and not less our care, to declare it freely and faithfully to others ; specially, to feed therewith that 'flock of Christ, over which the Holy Ghost hath made us overseers.' We shall declare it, not arrogantly, fiercely, unfeelingly, but in tender love and compassion, as dying sinful men to dying sinners : not in the spirit of self-seeking, but with a single eye to our Master's glory : not in the fear of man, but of God.

"With the Bible in our heads and in our hearts ; with warm and grateful remembrance of our bleeding Saviour's love, 'who gave himself for us,' and of the Father's love who sent him ; waiting for the promise

of the Spirit, as that which alone can make us effective workmen ; and hastening unto the coming of that day of God, in which we shall be called to give an account of every sermon we have preached, of the truths we have declared, and of the truths which we have forborne to declare : we shall not be cold or careless preachers ; we shall not be ostentatious, vain-glorious preachers ; we shall not be unsuccessful preachers. The Lord shall own his word in the feebleness of the instrument ; he shall cause it to be the 'hammer which breaketh the rock in pieces ;' the thunder to alarm man's heart, the rain to 'make it bring forth and bud ;' the mighty wind to shake ; the consuming fire to purge ; the bread to strengthen ; the oil to gladden ; the distilling dew to refresh his people."

The second of these visitation sermons is on the words of our Saviour, Matt. ix. 38, "Pray ye therefore the Lord of the harvest, that he will send forth labourers unto his harvest." From this passage, after some introductory observations on the comparatively small number of real labourers in the Divine harvest, and the duty of prayer to its exalted Lord, that it may be abundantly enlarged, Mr. Vaughan deduces, as the subject of his discourse, the two following general observations :—First, that "the office of a Christian minister is an office of labour ;" and, secondly, "that the true and faithful minister is of the Lord." The truth of the first of these observations is inferred from the names and titles (all of which imply, together with a degree of dignity, much laborious fidelity) by which the minister of Christ is characterized in Scripture ; from considering the great end of the Christian ministry, which is no less than the salvation of men—and also from considering the means or instruments of such ministry. The view given by the preacher of the direct and indirect exercises and employments of the true Christian minister is peculiarly striking and elevated. We wish we could lay it entire before our readers ; but we must content ourselves with an extract from that part of it which re-



lates to the discharge of some of the most important ministerial functions, referring to the sermon itself for the indirect, but not less important and powerful, influence of the minister, by his spirit and conduct.

“We are to do the work of an Evangelist:—to make full proof of our ministry:—fully to preach the Gospel of Christ.” What! in our own strength! God forbid! But not without our own labour. We look, indeed, for the promise of the Spirit; for his illuminating influences upon the understanding, as well as for his sanctifying energies in the heart. But we expect these influences in the application of patient labour. Before we presume to pass the threshold of the tabernacle, we submit our minds to the discipline of education. When we have made some attainments in theological knowledge, and have been ‘counted faithful,’ and ‘put into the ministry,’ by those appointed to judge in these things; we preach, but it is with care and thought. We seek the enlargement of our capacities daily, by study and observation: not disdaining either the researches of the learned, or the improving conversation of wise and pious friends. Much caution indeed is necessary in the selection of our society: and much caution in the selection of our books for study. We must beware of literary trifling; and we must beware of theological trifling. ‘They have cast down many wounded; yea, many strong men have fallen by them.’

“Our love of literature must be very sparingly indulged, when once we have entered into the ministry. It must be our recreation, not our labour: and some regard must be had to our peculiar cast of mind, in setting bounds to it. To some it will be necessary that they impose very painful restraints upon themselves: but let them remember, they have higher objects.

“In our theological reading it will be necessary that we frequently ask the question, What end am I proposing to myself by such and such a course of study? what good am I looking for, as likely to result from it, either to my own soul or to the souls of others?

“Still, if we would preach, we must make reading and meditation our handmaids, whilst faith and prayer are as our rod and staff. Especially, and above all other books, we must study the Bible; making ourselves fully acquainted both with its general outline and with all its parts. We are to remember always, that to this book of God, and not to the writings of uninspired men, whether of ancient or modern

Christ. Observ. No. 124.

times, our main application for instruction, and our last appeal for the confirmation of truth, must invariably be made. Let antiquity and authority, the traditions of age and the laboured reasonings of philosophical minds, have their weight, but no more than their just weight. What God spake by his Spirit to his Prophets and Apostles; as unfolded to us by the patient study of his word, under the implored and awaited guidance of the Spirit which dictated it: this is truth to us; this is that which we must embrace, ponder, digest, show forth to our people, *as such*.

“We must also study and examine our own hearts; tracing there the original of that unsightly picture which is so fully portrayed in the Scriptures. We must also live with open eyes, with open ears, with opened understanding, heart, and conscience; so as to obtain a deep insight into the true character and state of man universally, and into the true character and state of our own people in particular. Thus, and thus alone, can we hope to become ‘workmen which need not to be ashamed, rightly dividing the word of truth.’

“Now when we shall have added to this statement the labour of each particular sermon: the anxiety we must feel in the choice of our subjects, lest we should omit ‘to declare,’ in its place and season, ‘all,’ and every part of ‘the counsel of God;’ the anxiety we must feel in the choice of materials for the setting forth of our subject, lest we should omit what is important, or introduce what is superfluous; the due control of our feelings in delivering it; the prayer, watchfulness, and earnestness, which are to precede; and the prayer, watchfulness, and earnestness, which are to follow us from the pulpit: we shall have made it sufficiently plain, that even the preaching of the word, which forms but one out of many arduous and important duties, is of itself sufficient to constitute the Christian ministry an office of labour.

“The same observations are applicable, in different degrees, to our other ministerial exercises; each of which requires its portion of time and strength in the actual performance, and most of them in preparation also. I cannot forbear naming our office of visiting the sick: a duty of great moment and of singular usefulness, but which requires much time, much knowledge, much skill, labour, and self-denial in performing it, as well as much previous exercise of mind in thought and prayer.” pp. 66—70.

“Who then is sufficient for these things?” To this question Mr.

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Vaughan replies, by his second general observation, that "the true and faithful minister is of *the Lord*." He makes them *willing*, and makes them *able*. Study, and discipline, and self-culture are necessary; but "the scribe" fully "instructed unto the kingdom of Heaven, is, also, *enlightened from above*." The great Lord of the harvest, having shewn them that they must look simply to him for clear perceptions of truth, by a process more or less gradual, by a greater or less degree of human intervention, unfolds to them the ample scheme of Revelation, that they may feed on this bread of life in their own souls, and break it in its due proportions to others. Thus, He displays to them the great "mystery of godliness;" the fall and ruin of man; the complete salvation which is in Christ; justification by faith only; regeneration; and sanctification by the Holy Spirit of God. Here, we doubt not, many of Mr. Vaughan's hearers, as well as readers, would have wished that he had stopped—and, as a matter of mere taste and judgment, exclusive of every other consideration, we should be inclined to be of their number. But the pious preacher seems to have felt it to be a point of duty and conscience to proceed as follows:—

"All this He shows them: less than this He cannot show, to make the perfect scribe.

"But is this all He shows them? I would speak with candour, with moderation, with great respect and tenderness towards those who may differ from me. But I think He will show them something more. Not at once; it may be not till after the labour and pursuit of years; but at length, He is generally pleased to show them something more explicit, more animating, more humbling, yet more consolatory, respecting the everlasting origin, redundant provisions, and indelible effects of the covenant of grace. He shows them, that the 'heirs of promise' were loved of God, chosen out from their brethren, and ordained to everlasting life, before the foundations of the world were laid: that 'they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working

in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like the image of his only-begotten Son, Jesus Christ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.' He shows them that this doctrine, soberly and judiciously administered, is so far from being inimical to godliness as to be its main-spring and support; is so far from hanging down the hands, that it lifts them up; is so far from closing our mouths in persuasion, that it opens them more widely; is so far from kindling pride, that it generates the deepest humility; is so far from nurturing despondency, as to be the very joy and strength both of those who with understanding hear, and of those who with understanding declare it.

"I would speak with firmness here, as well as with forbearance. The Christian doctrine of Election is a practical experimental doctrine: 'a most wholesome doctrine, and very full of comfort.' Our Church, as we have seen, embraces and declares it. We behold it written as with a sun-beam in the divine word. What if some of our brethren whom we affectionately love and esteem have not received this saying? They may receive it still. Many who had for years opposed, have died rejoicing in it. Many at this hour are preaching that very article of our faith, which, above all others, they once laboured to destroy. However this be, whilst we cordially give the right hand of fellowship to every sincere laborious brother, 'who holdeth the Head;' we must remember that 'to our own Master we stand or fall.'" pp. 78—81.

It was with a view to the preceding passage, that we reserved a few observations on the points of doctrine to which it refers, and which are less plainly declared in the first of these discourses. Now, admitting, as we have seen that Mr. Vaughan does in the most explicit and candid manner, that a minister of the Gospel may both faithfully and usefully discharge his office, without holding or declaring the views which he himself adopts on the doctrines of election and final perseverance, we cannot but express our regret, that he should have thought it necessary to add the passage which is the subject of these remarks, and that for two reasons—



In the first place, the preacher could not but be aware, that the declaration of such sentiments, however cautiously and modestly made, would be likely to offend the prejudices of many who might hear or read his sermons, and consequently tend to diminish the generally beneficial effects which they were otherwise eminently calculated to produce. This is surely a consideration of no slight moment, and might, we think, have been conscientiously allowed to have prevailed. In the next place, there is an evident *appearance* in the representation of his views respecting the doctrines of election and final perseverance, of considering them as the test, at least as one of the proofs, of the advancement of him who holds them to a *higher form* in the school of Christ. We recollect some other instances of a similar kind, where this idea is more openly expressed. Now, whatever may be the truth of the doctrines in question, or the fact as to the character and experience of those who adopt them, we cannot but think that this is not the way in which the subject should be represented. Doubtless it appears thus to those who agree in sentiment with Mr. Vaughan; and so, no doubt, is the directly opposite view of this most difficult question considered, by those who have deliberately and conscientiously embraced it, and perhaps have even grown old in defending and cherishing it. Great forbearance, therefore, and moderation ought to be maintained on both sides: nor should either party appear to assume a superiority which is mutually disallowed. Certainly many eminently pious men might be mentioned, whose zeal and humility, and whose abounding consolations in Christ would not suffer by a comparison with any of their brethren, however distinguished, who yet continued through life to oppose those views which Mr. Vaughan represents as giving its perfection and rotundity, as it were, to the Christian charac-

ter. And we cannot but believe that Mr. Vaughan himself would admit, that the reception of those views is not always a security that the person receiving them has made a superior progress to others in the cultivation of the graces of the Holy Spirit.— Having said thus much, however, on one side of this perplexing subject, it is but justice to add a few words on the other. And here the first remark we would make, relates to the *cry* which, we doubt not, some amongst the hearers, and others amongst the readers of the sermons before us, have not failed to raise against the *Calvinism* of their author. But where is the sense or reason of such a cry? What has Mr. Vaughan stated concerning the doctrines of election and perseverance (for to these two points alone does his declaration refer), which, if not either expressed in the words of Scripture, or in those of the 17th article of our Church, may not, without any impeachment either of learning or fairness, be deduced from them? What have the author of these sermons, and many others of his brethren, to whom the name of *Calvinistic* has been affixed, asserted upon this subject, which has not been previously affirmed by some of the wisest, most pious, and most learned divines which the Church of England has produced? It is surely no disgrace, at least, to a man to hold sentiments which have been avowed and defended by Hooker, Davenant, and Hall; by Hopkins and Usher; to say nothing of a crowd of other writers, scarcely inferior even to those distinguished names. Surely it may be permitted (though we ourselves could wish that they did not avail themselves of the permission) to English Presbyters in the present day, without any severe reproach, to declare such opinions in temperate and candid terms, and without incurring the danger of being denounced as monsters of absurdity, malevolence, and irreligion. This is all for which we have so often contended. And notwithstand-

ing some recent and formidable appearances to the contrary, we cannot but hope that this is the temper and view which will ultimately prevail.

We have extended our remarks on this sermon so far, that we can only recommend the conclusion of it—on *the success* afforded by the great Lord of the harvest to all his faithful labourers, and on the exigencies and appearances of the present times—to all our readers.

The last of the three sermons is “on the Salvation which is in Christ only,” from Acts iv. 12. Excellent as this discourse is, it will not be necessary to enter into a minute examination of it. It offers nothing of a controversial nature, if we except two sensible notes on the imputation of the sin of Adam to his posterity; a subject, however, concerning which Mr. Vaughan very judiciously observes, that it would be better if we could altogether repress our reasonings. So far, also, is he from introducing into this sermon any of the peculiarities of what is called *Calvinism*, that, in speaking of some of the distinguishing properties of the salvation which is in Christ, he has expressly declared, that it is “*universal* as to its objects;” that “it applies itself to all men.” “I mean not,” continues our author, “that all men will ultimately be partakers of it.” What writer, indeed, of our Church will venture to assert this proposition? Alas! many will “eventually be injured, rather than profited by it. It is capable, however, of being effectually applied to all. It is *urgently offered* to all. The fault is in man; in the invited; and not in the Master of the feast; if all taste not of it.” We might add other extracts from all these discourses, in which the points which the adversaries of Calvinism, falsely so called, contend to be either wholly inconsistent with that system, or practically neglected by its disciples, such as the necessity of good works, and

of labour and diligence in the use of means, are plainly, minutely, and pointedly enforced\*. But to return to the subject of this third sermon. It gives a full and scriptural account of the nature of the salvation made known by the Gospel, and proves that this is in Jesus Christ, and *in Him only*. From this last division of the subject, we could with pleasure quote several passages, in which the various pleas that ignorance and self-righteousness too often urge to avoid a simple dependence on Christ alone for salvation, are clearly and decisively refuted, as well as from the animated improvement and application of the whole subject. But we purposely forbear. We consider this sermon as forming so good a model of general parochial preaching, that we cannot but wish it may be very extensively read; and we should consider it as one of the best tokens of the blessing of God upon our Church, if the main principles which it contains were cordially embraced by all her ministers, and preached in all her pulpits, with equal ability, eloquence, and piety.

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*The Excellence of the Liturgy, a Sermon, preached in the Parish Church of St. Mary, Aylesbury, at the Visitation of the Archdeacon of Bucks, on Wednesday, June 27, 1810. By the Rev. BASIL WOODD, M.A. Rector of Drayton Beauchamp, Minister of Bentinck Chapel, St. Mary-le-bone; and Chaplain to the most noble the Marquis of Townsend. London: Bridgewater. pp. 30. Price 1s. 6d.*

WE can assure Dr. Marsh, that Mr. Woodd has been a zealous friend of the British and Foreign Bible Society, as well as a contributor to its funds from the period of its commencement. We can also assure him, that the publication of the pre-

\* See particularly pages 30 to 33 of the first sermon; and 129, 132, and 133 of the third.



sent sermon is no *puritan trick* on the part of Mr. Woodd, intended to furnish a seasonable answer to Dr. Marsh's argument, that the contributors to the Bible Society must of necessity become unfriendly, or at least indifferent, to the Prayer-book. The sermon has lain on our table for near a year and a half, and but for the press of other matter would have been noticed by us long ago. It will now serve a purpose which Mr. Woodd could not have anticipated; for who could have anticipated that a learned Professor of Divinity, himself a beneficed clergyman, should have published a pamphlet of eighty pages, besides an address and a hand bill; and, if report do not belie him, should be about to publish a second pamphlet still more bulky than the first,—all in order to prove, by the force of dialectic skill (“abstract reasoning,” the Professor calls it), that the circulation of the Scriptures alone tends to generate a disrespect for the Liturgy, and must have a malign influence on the Church of England! It will serve to shew that there are among the members of that church, who contribute to the Bible Society, aye, and among the most suspected part of that number—we mean the evangelical clergy—men who not only love the Liturgy themselves, but who labour strenuously to make others love and prize it too.

We really mean nothing invidious to Dr. Marsh; we merely mean to oppose FACTS to “*abstract reasoning*,” when we bring into competition his own claims and those of Mr. Woodd (this member not only of a mischievous society, which distributes the pure word of God alone, without note or comment, but of that arrogant and heretical sect denominated “*evangelical*”) to be considered as firm and active supporters of the church and her services. First, and this must be no mean merit in the eyes of Dr. Marsh, Mr. Woodd has been a member of the society in Bartlett's Buildings for twenty-six years: what he has done

through that medium, in distributing Prayer-books and Church-of-England tracts, may be seen by turning to the ledger of the society, to which we presume that Dr. Marsh has access. Scarcely a week passes over Mr. Woodd in which he does not perform the service of the Church of England twice or thrice, as well as preach three or four times to numerous congregations. He has superintended, for many years, extensive schools, which are conducted on strictly Church-of-England principles: and to give more weight to the formularies of that church, in the eyes of the crowds who attend his ministry, he has instituted, on the afternoon of the first Sunday in every month, at his chapel at Paddington, catechetical exercises, which are attended by the children of all his schools in that quarter, as well as by an overflowing congregation of adults, and which he generally closes by a familiar exposition of some part of the catechism of the Church of England. He has laboured assiduously, not only from the pulpit and by means of schools, but through the medium of the press, to rear the youth of the land as sound churchmen; the very titles of his numerous little works will shew this; but we beg Dr. Marsh not to be satisfied with the titles: he will find the whole matter of them to be very good. That he may do this, we will give him the titles of a few of them.

A short Introduction to the Church Catechism, price 2d.

The Church Catechism with short Questions, designed for the Use of Sunday Schools, price 3d.

A brief Explanation of the Church Catechism, by way of Question and Answer, price 8d.

A short Summary of Christian Doctrine and Practice, in the Words of Scripture, extracted from Bishop Gastrell's Christian Institutes\*, designed for the Use of Children, price 3d.

\* One of the books of the Society for promoting Christian Knowledge.

An Address to young Persons on Confirmation, shewing the Antiquity of the Rite, the serious Preparation requisite and the Benefit resulting from this solemn Act of Dedication to God, designed also as a general Illustration of the Order of Confirmation, price 6d.

The Excellency of the Liturgy, a Sermon, price 1s. 6d. &c. &c.

Now, what number of Prayer-books and Church-of-England tracts Dr. Marsh may have distributed during the eleven years of his affiliation with the Society for promoting Christian Knowledge; what have been his parochial labours as a minister of the sanctuary and a preacher of the Gospel; what schools he may have instituted and superintended among his flock; what may have been his catechetical exertions; what pains he may have taken to recommend and explain the Bible and its best companion, the Liturgy, among them—we do not pretend to know. This, however, we will say, that if in these respects he has rivalled Mr. Woodd, he has deserved well of his country and of the church of Christ. To his recent honours as a preacher\*, and the alarm which he has recently sounded in behalf of the Church and her Liturgy, we are, indeed, no strangers. Their fame is now probably co-extensive with the limits of the United Kingdom. We shall rejoice to learn that he is equally well known within the bounds of his parish as the laborious minister of Jesus Christ, the messenger of the Gospel, the instrument of diffusing divine light and knowledge, the firm opposer of all vice, the comforter of the afflicted whether in body or mind, the earnest and affectionate preacher of repentance, faith, and holiness; in short, the vigilant,

faithful, and affectionate shepherd of that flock over which the Holy Ghost has placed him.

But to return to the sermon of Mr. Woodd, which we recommend, not merely as furnishing us with an additional argument in a controversy we deem important, but as intrinsically excellent; we shall content ourselves with giving one rather long extract from the concluding part of it. After an exposition of the claims of the Liturgy to be regarded as an admirable "form of sound words," not only as a summary of our most holy religion, and as a course of scriptural instruction, but as an exercise of rational, pure, exalted devotion, he thus proceeds:

"This form of sound words may be considered, at once, as an epitome of the Christian Religion, and as a standard of pastoral instruction. It carefully avoids those subjects of controversy which have unhappily divided the Church of Christ. The Common Prayer-book has been justly stiled 'the poor man's body of divinity'; and it certainly contains a general summary of what a Christian ought to know, believe, and practise to his soul's health. As Bishop Beveridge has well expressed it, 'There is nothing in the Liturgy but what is necessary for our edification; and all things that are, or can be, for our edification, are plainly in it. You will find nothing asserted but what is consonant to God's word; nothing prayed for, but according to His promise; nothing required as a duty, but what is agreeable to his commands'". The Liturgy not only is presented to us as a form of prayer, but it is at the same time a standing Christian sermon, delivered every returning sabbath, in upwards of ten thousand churches; diffusing an atmosphere of religious knowledge throughout the kingdom; establishing a pure and unsophisticated standard of evangelical truth, so combined, that no man can duly attend to the service, and remain ignorant of the nature of the Gospel.

"Let us, my reverend brethren, who are ministers of our venerable establishment, be ourselves steadfast in our attachment to its constitution, doctrine, and discipline. Let our discourses from the pulpit breathe the

\* There is a rumour abroad, that his sermon is likely to obtain a very wide circulation indeed, in consequence of a proposal to adopt it as one of the tracts of the Society in Bartlett's Buildings, provided no envious black-ball should interfere to prevent this additional distinction.

\* "Bishop Beveridge's Sermon on the Common Prayer, page 20, printed by the venerable Society for promoting Christian Knowledge."



same spirit, exhibit the same distinguishing truths, and recommend the same purity of practice.

"Let it be our constant aim to exhibit to our parishioners the glory of God; the excellence of the divine law; the guilt, condemnation, and helpless state of man; that they may be convinced of their sins, brought to repentance, and earnestly inquire what they must do to be saved.

"Let us prominently exhibit the Lord Jesus Christ, in the glory of his person, and the riches of his grace, as the full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. Let us frequently explain the nature of the New Covenant, and practically enforce the necessity of repentance towards God, and faith in the Lord Jesus Christ. Let us direct their attention to the Holy Spirit of God, that they may be enriched with his heavenly grace, and enabled to amend their lives according to his holy word. As we invariably enforce the necessity of repentance and faith, in order to obtain the pardon of our sins, and justification before God; so let us as constantly enforce the necessity of those living fruits of faith, holiness, obedience, and good works, in order to salvation. While we maintain that 'we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.' Let us be equally strenuous in maintaining that we must live soberly, righteously, and godly, in this world; and that at the last day we shall be judged according to our works. We shall then, with the venerable Hooker, make it evident, that while we discard the meritorious dignity of good works, we maintain the dutiful necessity of them. We shall, by this means, equally guard against the error of those who trust in themselves that they are righteous, while they have a form of godliness without the power: and the fatal delusion of those who would turn the grace of God into licentiousness. We shall maintain that union of faith and works which God hath joined together, and which no man, but at the expense of his salvation, can put asunder.\*

\* "The way of salvation," says the late excellent Bishop Horne, 'is but one, viz. faith in Christ, bringing forth the fruits thereof: and none but those who preach that are the servants of the Most High God; who shew unto men the way of salvation. The fruit receives its goodness from the tree, not the tree from the fruit; which does not make

"Thus let us hold fast this form of sound words, in faith and love, which is in Christ Jesus. Let us hold it fast in faith, as to our own personal belief of the truth therein exhibited, and as a sacred trust committed to us at our designation to the ministerial office. Let us hold fast this form of sound words 'in love' to God the father, the Son, and the Holy Ghost, to whose grace we are indebted for all the mercy which it proclaims; 'in love' to the souls committed to our charge, whose spiritual interests it is so well calculated to promote; 'in love' to each other, and to all mankind. And let not our parishioners forget to shew their estimation of the Liturgy, by constant regular attendance on divine worship; by early attendance at the beginning of the service; by endeavouring to enter into its devotional spirit, and by diligently observing the beneficent practice which it enforces.

"By these means, through the blessing of Almighty God, we shall be nourished and built up together in all truth and goodness."

"We live in a day in which many have departed from the communion of the Church of England; and it becomes an object of important inquiry, by what means the unity of the church may most effectually be promoted. Let the ministers of the church be faithful to her doctrine, taught in her form of sound words; let them, by their life and conversation, adorn the doctrine of God their Saviour in all things. The church will then prove her own bulwark; and the sin of schism will hide its diminished head. If in any of our parishes we should have Christians of different denominations, let us defend the church by consecrated weapons; by pureness; by knowledge; by long-suffering; by kindness; by the Holy Ghost; by

the tree good, but shews it to be so; because men do not gather grapes of thorns. So works receive all their goodness from faith, not faith from works; which do not themselves justify, but shew a prior justification of the soul that produces them, as it is written, 'We know that we have passed from death unto life, because we love the brethren.' *Apology*, 1756, 610. And again, 'To preach practical sermons, i. e. sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the spring which is to make them all go.' *Life of Bishop Horne*, by the Rev. W. Jones, p. 376."

love unfeigned. Let us approve ourselves as the ministers of God. Never let us render railing for railing; if reviled, let us not revile again.

"Let us make it evident that we ourselves are *churchmen* on principle; but that we can charitably allow the rights of conscience to those, who may consider it a duty to differ from us. Steadfast ourselves in unfeigned and unshaken attachment to the Church of England, let us shew that we wish to assume no other influence than that of reason, truth, and goodness.

"The bitterness of opposition never fails to increase opponents. The sure way to make a man an enemy is to act as if we thought him so; but kindness, charity, and candour, descend soft as the snow from heaven; at the same time with an influence gradual, tender, and irresistible.

"By seriously and devoutly conducting the Divine Service; by holding forth the word of life; by visiting the sick and afflicted; by relieving the necessitous, according to our ability; by instructing the ignorant publicly and from house to house; by catechising the youth; by establishing and superintending schools for the education of the children; by being patterns to the flock; we shall, through the Divine blessing, most effectually subserve the interests of religion and of the Church of England.

"By such means we may not only exhibit what we consider to be 'the more excellent way,' but we may, as in many instances hath occurred, bring back the wanderer; we may conciliate the disaffected: we may prevent that defection from the Establishment which every true Churchman views with unfeigned concern, prays against, and deplures." pp. 23—29.

Now, we think we may challenge Dr. Marsh to produce from any quarter, even from his own highly honoured sermon, a passage which more characteristically describes the Liturgy, or which recommends it more cordially, or with greater effect, to the love and veneration of the church. But when Mr. Woodd wrote this sermon he had already been about six years a member of the Bible Society, without experiencing any of those chilling influences with respect to the Prayer-book, the apprehension of which, as deduced by "abstract reasoning," formed the great ground of Dr. Marsh's objection to the Bible Society. Mr. Woodd's sermon, however is adapt-

ed to serve a much higher purpose than to furnish one of the many facts by which such reasoning may be disproved; and we believe it to be impossible for any candid and ingenuous person to read it without feeling his affection to the Church of England warmed, and his reverence for her services increased, by the exposition which the pious author has here given, of the claims she has to the regard and gratitude of her sons.

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*A Dissertation on the Books of Origen against Celsus, with a View to illustrate the Argument and point out the Evidence they afford to the Truth of Christianity. Published in Pursuance of the Will of the Rev. J. Hulse, as having gained the annual Prize, instituted by him in the University of Cambridge. By FRANCIS CUNNINGHAM, of Queen's College. Cambridge: Deighton. London: Hatchard. 1811. 8vo. pp. 55.*

OUR object, in bringing this successful effort of academical industry to the knowledge of our readers, is not so much to bestow praise on the author, as to recommend to those who have not the means, or the time, or the inclination, to make themselves acquainted with the able and eloquent, but desultory defence of Christianity contained in the justly celebrated treatise of Origen against Celsus, this neat, concise, and perspicuous abstract of his reasoning. Of the original work of Celsus, no trace is now left. It would have been wholly unknown in modern times, had not every thing, that appeared material in it, been preserved in the pages of the Christian advocate. Had Celsus, therefore, never been refuted, the modern infidel would have been deprived of the greater part of his means of offence. In truth, scarcely an argument of any weight has been adduced to disprove the truth of Christianity in the



present day, which was not satisfactorily answered by Origen near sixteen hundred years ago. The infidel's employment, since that period, is most aptly described by a Christian poet in the following lines :

"He gleans the blunted shafts that have recoiled,  
And aims them at the shield of truth again."

Mr. Cunningham has made a judicious arrangement of his materials. He collects the objections of Celsus, and the refutations of Origen, under the following heads :—The History and Writings of the Jews ; the Scriptures ; the History of Christ ; Miracles ; Character of the early Christians ; Doctrines of the early Christians. It is not our intention to follow him through these several divisions. On the last head we will merely remark, that the objections of Celsus as clearly prove that the doctrine of justification by faith was held by the first Christians, as the writings of the present Bishop of Lincoln prove that this tenet is held by a body of men, whom he calls the evangelical clergy. We will lay before our readers the whole of Mr. Cunningham's conclusion, which will both put them in possession of his general argument, and furnish them with a specimen of his style.

"Having thus noticed, in succession, the several topics which are chiefly insisted on in the work before us ; and having endeavoured to deduce from each, the distinct evidence in favour of Christianity, which it seemed to afford, it remains only to sum up the general testimony thus borne to our religion.

"Let the evidence be first considered, which arises from the concessions and objections of Celsus. In the first place then he proves the existence of the Scriptures in his own times, he relates some facts extracted from them, and he corroborates many others, which would otherwise stand upon their unsupported authority ; and thus he authenticates both the religion, and the Bible.

"In the next place, as Celsus is usually considered the most subtle and malignant of the assailants of Christianity, the weak-

Christ. Observ. No. 124.

ness of his assault discovers the difficulty of the attack, or, in other words, the strength of the religion.

"In the third place, his admission of many facts, which he would have rejoiced to deny, is a strong testimony to the general belief of the facts, at the period at which he wrote.

"Fourthly, His wary suppression of some circumstances incontrovertibly established by the authority of other persons, of much evidence which strengthened, and many writers who had served the Christian cause, betrays his conviction that such facts could not be promulgated with safety to his argument.

"Let us turn next to the reasonings and the reply of Origen, and to the evidence for Christianity supplied by them.

"In the first place, as the infidel may find in the objections, all the weapons by which he is now accustomed to assault religion, so the believer may find in the answers of Origen, the shield which has repelled, and is sufficient to repel them for ever.

"The confidence with which Origen appeals to the Scriptures, evinces the reverence in which they were held at an age when their spuriousness, if they had not been genuine, could so readily have been detected.

"The exact correspondence of the scriptural passages extracted by him, with our own copies, establishes the integrity of the sacred canon.

"The confidence with which he challenges an investigation of the miracles, and the miraculous powers of the Church, for some ages, leaves us no room to doubt of their existence.

"The firm faith of such a man as Origen, at a period when the evidence of Christianity lay most open to a scrutiny, is no small testimony of the truth of the religion.

"The very rashness which is charged, and justly charged upon Origen, is so far satisfactory, that it assures us, the friends of Christianity, however injudicious, could open no avenues of attack through which the most dexterous adversaries could successfully assault the citadel of our faith.

"Finally, The effect wrought upon the character of Origen, and his contemporaries, to which he continually refers, at once gives weight to their testimony, and vindicates the claim set up by Christianity, to a Divine efficacy accompanying its doctrines. Let Origen himself be examined. Such was his superiority to worldly attraction, that he was content to live and die, a humble catechist at Alexandria. Such was his devotion to the sacred cause, that he sold his possessions for a daily allowance that

would enable him to pursue the duties of piety and usefulness, without distraction. Such was his zeal, that he is said to have bequeathed to his fellow creatures six thousand volumes, the fruits of his own labour. Nor is his character a solitary instance, upon the annals of Christianity. The great mass of individuals who drank at or near the fountain-head of the religion, were evidently 'made whole.' They were animated by another spirit, and quickened into another life. 'Old things passed away, and all things became new.' It was moreover in the power of these men to examine the sources of objection which were opened to them by Celsus; this they had certainly done, but their belief gathered strength by inquiry, and they sealed their testimony by their blood. We have in their conduct a proof of the impression which the arguments of Celsus made on their minds.

"Paganism began to tremble, when she saw that the new religion was not only a new creed, but a *new power*; she anticipated her own downfall when she exclaimed, 'See how these Christians love one another.' This evidence is peculiar to the Gospel. By this, under the Divine aid, it ascended the throne, and grasped the sceptre of the world. By this it will continue to conquer, and the gates of hell shall not prevail against it.

"Upon the whole, the reply of Origen to Celsus may be considered as one of the

most valuable legacies of antiquity. The importance of the subject, the talents of the contending authors, the ample evidence it affords to our faith, claim for it our earnest consideration; the errors of Origen are such as a little sagacity may correct, his merit will ever be confessed, while religion shall need an apology, or talent and piety have any claim to admiration. It is true that the revolution of ages has afforded, as might be expected, to truth additional evidence, and to error fresh refutation. So much however was effected, in their distinct enterprises by the early enemies and friends of Christianity, that the vanity of unbelievers should be subdued, by discovering most of their objections to have been before advanced, and the faith of Christians should be confirmed, by knowing them to have been long since refuted." pp. 49—55.

We shall only add, that we have ourselves perused Mr. Cunningham's work with great satisfaction; that it furnishes honourable testimony both to the extent of his reading, and the correctness of his theological views; and that we hope that this, our author's first essay, will prove but the prelude to farther labours in the same cause.

## REVIEW OF REVIEWS.

### *Review of Dr. MARSH'S Inquiry, &c.*

IN our Review of Dr. Marsh's Inquiry into the consequences of neglecting to give the Prayer-book with the Bible, in our last number, we find that we have, at p. 180, inadvertently mentioned the name of Mr. Simeon, as if he were a member of the Society for promoting Christian Knowledge; whereas, in fact, he does not belong to it. This circumstance, however, will be found not to weaken but to strengthen the argument, if it shall turn out, as we believe it will, that, with his own unassisted means, Mr. Simeon has done more to distri-

bute the Liturgy than Dr. Marsh himself, though backed by a powerful society.\* But the argument, after all, does not rest on the conduct of any individual. At the same time, we have no doubt, that if an investigation were to take place, it would be found, that the members of the Society for promoting Christian

\* Since the above was written, there have appeared Four Discourses, by Mr. Simeon, on the Excellence of the Liturgy, preached before the University of Cambridge, in November, 1811, which are prefaced by an Answer to Dr. Marsh's Inquiry. Both the sermons and the answer are well entitled to Dr. Marsh's serious consideration.



Knowledge, who are also members of the Bible Society, have been among the most extensive contributors to the general diffusion of the Liturgy.

In our Review, pp. 181 and 182, we have considered Dr. Marsh as taking too secular a view of the Liturgy, and as too much disposed to send it forth into the world authorized and accredited as an Act of Parliament. We ought here to have anticipated a rejoinder on the part of Dr. Marsh, stating that he has admitted the Bible to be the sole basis of the Church of England (p. 13), and that he has occasionally *insinuated*, that other sects and opinions derived from the Bible, have been so by means of the perversion or false interpretation of the sacred text (pp. 5, 10, &c.) But let any man read the pamphlet, and attend to the *general* impression made upon his mind. We shall be much surprised if any single person, the author himself excepted, will deny, that its general effect is that of placing the Liturgy, at least far *too much*, on a level, as to *intrinsic* worth, with the veriest excrescences and eccentricities that have deformed and *libelled* the name of Christianity. We have no doubt the result of the *whole* will be to leave the reader under an impression of the *political* authority of the Liturgy infinitely beyond its *theological* claims on our respect. And this is, we pronounce, *ipso facto*, an affront, an injury, a disrespect to the Book of Common Prayer, leading, we are bold to say, to the most pernicious consequences.

We take this opportunity of adding, that the argument we have employed on this subject is not wholly an *argumentum ad hominem*, or a retort of the charge of disrespect towards the Liturgy upon those who have brought it against the Church members of the Bible Society. It is more : it is intended as an actual *proof*, that the possession and study of the Bible, even separately considered, has a tendency to prepare the mind, and bring it insensibly forward to a respect for the principles

of the Church of England ; and, consequently, that the Bible, so given or received, will make both giver and receiver more attached to the Liturgy, and more inclined respectively to bestow or to accept that boon also. Thus, in our humble opinion, the habit of giving Bibles alone from one Society, so far from diminishing, may be considered as likely to increase the respect for the Liturgy, though obtained from another source. And of this effect we presume ourselves to be instances, when, in spite of our zeal for the Bible Society, and quite independently of the present argument, we have been found maintaining as above, with Dr. Marsh, the necessity of the Prayer-book standing in company with the Bible—a necessity, we argue, still more likely to be asserted, in proportion as Bibles shall be obtained to illustrate, and hold up to view, the beautiful conformity of our incomparable Liturgy with the principles of Scripture ; and in proportion also as a more extended knowledge of that conformity will make men anxious to guard more carefully than ever against *other*, and therefore, *false*, interpretations of the great standard of truth.

But should Dr. Marsh still press his argument for the “natural and necessary tendency” of the Bible Society to supersede, in our estimation, the necessity of the Prayer-book, by too liberal a distribution of *Bibles alone* from one particular source ; should he press it in opposition to the *FACT* of the prodigiously increased circulation of the Prayer-book ; should he urge it in opposition to the argument by which we have endeavoured to prove that the Bible alone (and we now speak of it *as alone*) has a greater tendency to make Churchmen than Dissenters, and in opposition also to the suggestion which might still be added, that the importance of a man's own church and system will be very much in his esteem what it was before, though he may have received

additional means for establishing and extending the *basis* on which it rests; nay, finally, should Dr. Marsh still hold his argument, in the face of his own *admission*, that the Bible *is* the basis, and the *sole* basis on which the Liturgy of the Church of England actually rests, why then we say it becomes, in the strictest sense of the words, a matter of opinion, not of argument: it must be left as an important call upon the Professor, to weigh the small probability of mischief, that even *he* can maintain on this head, against all the certain and incomparable advantages of the Bible Society, as it is; and having nar-

rowed his stand to the ground of this low and distant contingency, shaken as it is on all sides by fact, by argument, by his own admission, and by the tremendous comparison we have, in fine, suggested to his consideration, we must now leave him on this point, in full possession of his argument, sole and undisputed lord of his imaginary domain.

Illà se jactet in aulâ

Æolus, et clauso ventorum carcere regnet.

We must now take our leave of this subject for the present, purposing, however, to resume it as soon as we can—probably in our next month's number.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

Sec. Sec.

### GREAT BRITAIN.

In the press:—a work on the general, moral, and natural History of a considerable Part of India, where he resided many Years, by Mr. James Forbes, F. R. S.;—A History of Bengal, from the earliest Period of authentic Antiquity, to its Conquest by the English in 1757, by Professor Stewart, of the East India College;—A volume of the Elements of Chemistry, by Dr. Davy;—A fourth and fifth volumes of Tales of Fashionable Life, by Miss Edgeworth;—A work on the Life and Administration of Cardinal Wolsey, by Mr. Galt;—Dialogues on the Microscope, by the Rev. J. Joyce;—Sketches of Cottage Characters, by the Author of the Antidote to the Miseries of Human Life;—A Voyage round the World, by command of the Emperor of Russia, in the years 1803 to 1806, in the Ships *Nadeshda* and *Neva*, commanded by Capt. Von Krusenstein; translated by R. B. Hoppner, Esq.;—An Essay on the Misrepresentations, Ignorance, and Plagiarism of certain Infidel Writers, by the Rev. R. Walpole;—An Outline of Arguments for the Authenticity of the New Testament, and a short Account of the ancient Versions and some of the principal Manuscripts, by J. F. Gyles, Esq.;—And, A new edition of Dr. Owen's elaborate work on the Epistle to the Hebrews, by the Rev. G. Wright.

Preparing for publication: A new work on the Jurisdiction of Justices of the Peace, and on the Duty and Power of Parish Officers, by Mr. T. W. Williams;—A History of the European Commerce with India;—History and Antiquities of Fulham and Hammersmith, by Mr. Faulkner, of Chelsea;—A new History of all Religions, by Mr. Bellamy;—A Journey into Albania, Romelia, and other Provinces of Turkey, during 1809 and 1810, by J. C. Hobhouse;—An Account of the Attempts of the Indian Bramins to invest their Gods with the Honour of the Messiah, by the Rev. Mr. Maurice;—And, A volume of Tales, to publish uniform with his other works, by Rev. G. Crabbe.

CAMBRIDGE, April 3.—The following are the subjects for the Members' Prizes for the present year: Senior Bachelors.—*De Philosophia Platonica Distinctio et Judicium.*

Middle Bachelors.—*Utrum præcepta a Rhetoribus tradita veræ Eloquentiæ profuisse an nocuisse dicendum est?*

Mr. Wilson has produced a stereotype edition of Johnson's Dictionary, in 8vo. remarkable for the beauty of its typography. It contains several thousand new words, distinguished from Johnson's by an asterisk.



Real value, for a series of years, of our Imports and Exports, as laid on the table of the House of Commons :

In	IMPORTS.	EXPORTS.
1805 -	53,582,146 -	51,109,131
1806 -	50,621,707 -	52,028,881
1807 -	53,500,990 -	50,482,661
1808 -	45,718,698 -	49,969,746
1809 -	59,851,352 -	66,017,712
1810 -	74,538,061 -	62,702,409

An account of the number of Commercial Licenses granted during the last ten years, distinguishing the years :—

1802	-	-	68
1803	-	-	836
1804	-	-	1,141
1805	-	-	791
1806	-	-	1,620
1807	-	-	2,606
1808	-	-	4,910
1809	-	-	15,226
1810	-	-	18,356
1811	-	-	7,602

#### EAST INDIES.

The annual public disputation, in the College of Fort William, took place on the 7th of August, 1811, before General Hewitt, in the absence of the Governor-general. The disputations were in Persian, Hindostanee, and Bengalee. The students, on whom degrees of honour were conferred, were Montague Ainslie, Persian and Hindostanee; J. C. Colebrooke Sutherland, G. W. Traill, and J. Ross Hutchinson, Hindostanee; R. Lewin, T. J. Dashwood, and A. Anderson, Bengalee. Three medals were given to A. Anderson; two medals each to M. Ainslie, J. C. C. Sutherland, T. J. Dashwood, and G. W. Traill; and one medal to J. R. Hutchinson and J. Tendall. At the previous annual examination in June, 1810, Ainslie had received a medal and books, of the value of 500 rupees, for Persian; Sutherland the same for Hindostanee; and Lewin the same for Bengalee; Smelt a medal and books, of the value of 250 rupees, for Persian; and Traill the same for Hindostanee. A medal and books, value 200 rupees, were also given to Lieut. Young for Persian writing, to Whish for Nagree writing, and to J. P. Ward for Bengalee writing. Medals were also given, on different accounts, to Yonge, Hutchinson, Dashwood, Whish, Pringle, and Lewin; and medals of merit to Lieut. Young, Messrs. Yonge, Saunders, Macsween, Pringle, Dashwood, Anderson, and Sutherland. The students leaving the college were twenty in number, viz. Ainslie, Sutherland, Anderson, Dashwood, Traill, Hutchinson, Fen-

dall, Smelt, Stockwell, Trotter, Kennedy, Yonge, Parks, Pringle, Sparks, Melville, Smith, Whish, Todd, Barwell. General Hewitt, in the course of his speech, after giving the gentlemen, who had distinguished themselves, their appropriate praise, observed, that not a single instance of irregularity had been reported to him; but he reprehends the expensiveness and consequent pecuniary embarrassment of some of the students. He dwells, at some length, on the advantages which seem to have arisen from the institution of Hertford College, in facilitating the acquisition of the native languages, and consequently shortening the period of residence at the College of Fort William.

To the General's speech is subjoined a catalogue of the works prepared under the patronage of the government and the college since the disputation held in 1810. These are, 1. An Arabic Miscellany, by Shekh Ahmud, a learned native of Yemen, attached to the college, containing selections and original pieces of his own, in prose and verse; 2. A new edition of the Soorab, an Arabic Dictionary, with Persian significations, by Moulavee Shookr Oollah and other learned natives; 3. The Noojoom ool Foorkan, an Index Verborum to the Koran, by Mustafa Khan; 4. The Kholâsut ool Hisâh, an Arabic Treatise on Arithmetic, Algebra, and Geometry, with a Persian Commentary; the Treatise composed by Shekh Buhâood Deer, the comment by the late Moulavee Roshun Alee, of the college; now edited by Moulavee Jan Alee, of the Arabic department, and Tarnee Churn; 5. The Sekundernameh of Nezâmi, a celebrated Persian Poem on the heroic Achievements of Alexander the Great, with a Commentary; edited by Budur Alee and Hoosein Alee, moonshees of the college; 6. The Sidhânts Caumadi, a System of Sanscrit Grammar, edited by Babooram Pandit, proprietor and conductor of the Shanscrit press; 7. The Poetical Works of Meer Tukkee, in the Hindoostanee language, edited by Turnee Churn, head moon-shee in Hindoostanee. The author was a native of Agra: his works consist of epic poems, odes, and other pieces. 8. A Collection of Oriental Proverbs, by Dr. William Hunter, Secretary and Examiner to the College; 9. An English and Hindoostanee Dictionary of Terms used in Navigation, by Lieut. Roebuck, of the Madras Establishment; 10. An Oorya or Orissa and English Vocabulary, by Mohun Pershad Takoor, native librarian to the college, author of a Bengalee and English Vocabulary already published. The compiler is a good Eng-

lish scholar, and understands several other languages, Asiatic and European.

The following works, mentioned in the discourse of the visitor of the preceding year, have since been completed and printed: 1. The second volume of a Grammar of the Persian Language, by M. Lumsden, Esq. LL. D. Professor of Arabic and Persian; 2. The first volume of the *Mukámat-i-Hurreei*, by Moulavee Allah Dad and Jan Allee, attached to the Arabic and Persian departments; 3. Persian selections, in six volumes, for the use of Persian students, by Moulavies Allah Dad and Kurrum Hoosein; 4. The Persian *Hidayah*, being a Persian version of that celebrated commentary on Mohammedan law, formerly published in English, by Captain Hamilton; also a Persian Translation of the Moosulman Law of Inheritance, formerly translated into English by Sir W. Jones; both edited, and the latter translated, by Moolavee Mohummud Rashed; 5. A Translation from the Sanscrit of two Treatises on the Hindoo Law of Inheritance, the *Daya Bhága* and *Mitârshara*, with Notes, by Mr. H. Colebrook; 6. Rules of the Oordoo Language in Hindoostanee Verse, by Moulavee Umanut Oollah, lately attached to the college; 7. The *Lutait-i-Hindee*, a Collection of humorous Stories, in the Hindoostanee and Hindee Languages, by Shree Lalloo Lal Kub, Bhakka moonshee; 8. A translation from Arabic into Hindoostanee of the *Ikhwán*

oos Sufa, a celebrated moral and philosophical Tale, by Moulavee Turab Alee and others; 9. The *Râmá Yuna* of Tulsi Das, in the dialect spoken eastward of Delhi, from the Sanscrit press of Babooram Pundit; 10. Principles of the Dialect of Brij, with an English Translation, by Shree Lalloo Lal Kub.

It is added, that a third volume of the *Râmá Yuna*, in the original Sanscrit, with a prose translation and notes, by Mr. Carey and Mr. Marshman, has been published, and that a Dictionary of the Vernacular Dialect of Bengal, by Mr. Carey, is now in the Serampore press; but from the labour employed in it, a considerable time will elapse before it can be completed. The conductors of the mission press at Serampore, who, it is observed, have distinguished themselves by printing numerous works in various Asiatic languages, have recently cast founts of types in the Gooroomooke Naguree character used by the Sikhs in the Punjab, as well as for the Telinga character; and they have also succeeded in casting metallic types for the Chinese language.

The library of the college has been enriched by several valuable manuscripts, Persian and Arabic; and measures have been taken, with the sanction of government, for rendering it the public repository of scarce and useful books in all the languages of Asia.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Twelve Sermons on various Subjects. By the late Rev. Gabriel Stokes, D. D. 10s. 6d.

A Letter to G. Ensor, Esq.; to which are added, Reasons for being a Christian. By the Rev. E. Ryan. 2s. 6d.

A Sermon before the Governors of the Scottish Hospital in London, Nov. 24, 1811. By R. Young, D. D. 2s.

Forms of Prayer and other Services, selected for the Use of Families, &c. By J. Rudd. 8vo. 5s.

Village Sermons. By George Burder. Vol. VI. 12mo. 2s.; 8vo. fine paper, 3s.

Practical Sermons. By J. Atkinson. With a Life, &c. of the Author. 2 vols. 8vo. 17. 1s.

Serious Inquiries relative to this World and that which is to come. By I. Buck. 12mo. 3s.

A Sermon preached at Calcutta, on Behalf of 900,000 Christians in India who want the Bible. By the Rev. G. Martyn. 2s.

The Scripture Atlas, or a Series of Maps to illustrate the Old and New Testament, drawn from the best Authorities, ancient

and modern, by eminent Artists. Royal 4to. 27. 2s. plain; 27. 12s. 6d. coloured, neatly half bound.

Defence of Modern Calvinism. By the Rev. J. Williams. 8vo. 12s.

Ordination Sermon at Salisbury, July 21, 1811. By the Rev. J. Nott. 2s.

A Sermon on National Calamities averted, preached at St. Andrew, Holborn, February 5, 1812. By the Rev. W. Pryce. 1s. 6d.

Two Discourses before the University of Cambridge. By the Rev. S. D. Oily. 5s.

A Discourse, occasioned by the Death of Mrs. H. Lindsey, Jan. 26. By the Rev. W. Belsham. 1s. 6d.

Christian Ethics, or Discourses on the Beatitudes. By the Rev. J. Wintle. 2 vols. 8vo. 16s.

### MISCELLANEOUS.

Three Letters on the British and Foreign Bible Society, addressed to the Rev. Dr. Marsh and J. Coker, Esq. By the Right Hon. N. Vansittart. 2s.

An Examination of Dr. Marsh's "Inquiry" relative to the British and Foreign Bi-



ble Society : in a Series of Letters to the Rev. Dr. E. D. Clarke, Professor of Mineralogy in the University of Cambridge. By the Rev. William Deauby, A. M. F. R. S. Fellow of Trinity College, and Examining Chaplain to the Bishop of Bristol.

Memoirs of the late Rev. G. Whitfield, A. M. By the Rev. I. Gillies 8vo. 9s.

The Third Volume of a Series of Plays ; in which it is attempted to delineate the stronger Passions of the Mind ; each Passion being the Subject of a Tragedy and a Comedy. By Joanna Baillie. 8vo. 9s.

Instinct displayed, in a Collection of well-authenticated Facts, exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By Priscilla Wakefield 12mo. 5s. 6d.

A Narrative of the Persecution of H. I. De Costa Pereira Fortudo de Mendonça, imprisoned and tried by the Inquisition ; with the By-Laws of the Inquisition, ancient and modern. 2 vols. 8vo. 21s.

Neale's History of the Puritans, abridged by W. Parsons ; with a Life of the Author, by J. Toulmin. Vol. II. 8vo. 10s. 6d.

A History of the Long Parliament, with Plates. By J. May, Esq. 4to. 31s. 6d.

A Treatise on the Diseases of the Eye. By I. Saunders Royal 8vo. 25s. 6d. ; or with the plates coloured, 31s. 6d.

A Report on the Medicinal Effects of a Spring lately discovered at Sandrocks, in the Isle of Wight. By Wm. Lampriere, M. D. &c. 7s.

The second volume of Transactions, published by the Medical and Chirurgical Society of London. 8vo. 16s

A Hebrew and English Lexicon. By the Rev. W. H. Parker. 8vo. 10s. 6d.

Roncesvalles, a Poem, in twelve Books. By R. Wharton, Esq. 4to. 1l. 10s.

Essays on Christian Education. By Mrs. Trimmer. 8vo. 7s. 6d.

The Chronicle of John Hardyng, containing an Account of Public Transactions, from the earliest Period of English History, to the beginning of the Reign of King Edward the Fourth ; together with the Continuation by Richard Grafton, to the thirty-fourth Year of King Henry the Eighth. By Henry Ellis. Royal 4to. 3l. 3s.

Reports of the leading Decisions in the High Court of Admiralty, in Cases of Vessels sailing under British Licenses. By J. Edward, LL. D. 2s.

A View of the Agriculture of Dunbartonshire, by Messrs. White and Macfarlane. 8vo. 9s.

Biographical Memoirs of Dr. Adam Smith, Dr. W. Robertson, and Dr. T. Ried ; collected into one Volume, with additional Notes, by Dugald Stewart, Esq. F. R. S. 4to. 2l. 2s.

An Economical History of the Hebrides and Highlands of Scotland, by T. Walker. 2 vols. 8vo. 21s.

An Essay on the good Effects which may be derived from the British West Indies. By S. Gaisford, Esq. 8vo. 7s.

## RELIGIOUS INTELLIGENCE.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

WE are exceedingly happy to perceive, that this society is daily making increased exertions to augment its means of usefulness. A summary account of it has lately been circulated, with a view to make its designs more generally known, and in the hope that many may be induced to lend their aid in furtherance of its important objects.—This society was first formed in the year 1698. In 1701, a charter was obtained, by which all the then subscribers, with many others, were incorporated by the name of “the Society for the Propagation of the Gospel in Foreign Parts.” Most of the original members, however, continued as a voluntary Society to prosecute their benevolent designs *at home*, which designs were afterwards extended to other quarters of the world, under the name of “the Society for promoting Christian Know-

ledge.” Their objects were, 1. *The promoting and assisting of charity schools*, not only in England and Wales, but in Ireland, Scotland, and other parts of the British dominions, and in Russia, Germany, Prussia, and many other countries ; 2. *The dispersion of the Bible, the Liturgy, and other pious books and tracts*, both at home and abroad, not only in English, but in the Welsh, Manks, Gaelic, Portuguese, French, Danish, and German languages ; 3. *The support of religious missions*, both at the Scilly islands and in the East Indies, promoting the establishment of schools and erecting churches in India, and printing the Scriptures, Liturgy, and other religious books in some of the native languages of India, together with an edition of the New Testament and other books in Arabia. 4. *Gratuitously supplying*, from time to time, the religious wants of the navy and army and of the poor in hospitals, prisons, workhouses, almshouses,

&c.—These designs have been carried on by means of the annual subscriptions of its members, of legacies, and of occasional donations; and having lately enlarged their *gratuitous* undertakings, they humbly trust “that the same gracious Providence which, for so many years, has enabled them to carry on their designs for promoting Christian knowledge, and edifying the body of Christ, will still furnish the means whereby those objects may be pursued with increased activity and vigour.” Among the instrumental means of success, “the Society looks with peculiar hope and satisfaction to the zealous aid and co-operation of the diocesan and district committees; which have recently, under the direction of our prelates, in many places, been established; and which continue to spread rapidly into almost all parts of the kingdom.”

We have confined ourselves to a short abstract of this circular letter, because every succeeding volume which we have published will be found to contain full details of the proceedings of the Society.

Persons wishing to be admitted into this society, must be recommended by one member of it; but if within the bills of mortality, by two, in the following form: “We, the underwritten, do recommend A. B. to be a subscribing member of the Society for promoting Christian Knowledge, and do verily believe that he (or she) is well affected to his Majesty King George, and his Government, and to the united Church of England and Ireland, as by law established; of a sober and religious life and conversation, and of an humble, peaceable and charitable disposition.” The names of the persons, thus recommended, must be hung up in the committee-room about the space of a month. The election is then determined by ballot; but if one fifth of the members present are dissentient, the election is not deemed valid: in other words, the person is refused admission into the society. A benefaction of at least two pounds must be paid on admission, and afterwards an annual subscription of at least a guinea. These payments may be commuted for a single payment of twenty or more pounds. Benefactions are received from persons not members of the society.\* The secretary of the society is the Rev. Dr. Gaskin, Bartlett’s

\* We understand that about two or three months ago, a donation of fifty guineas was made to this society under the following circumstances. The Rev. John Scott, of Hull, and nineteen other members of the

Buildings, Holborn, to whom communications are to be addressed.

It is impossible to contemplate the designs of this Society without admiration:—and when we consider the means it possesses of accomplishing those designs; when we view it as comprising, within its pale, all the English, and many of the Irish bishops, two or three thousand of the clergy, besides a multitude of noblemen and gentlemen of great weight and influence in the state, it might have been expected that, for this Society to propose a beneficial object, and to accomplish it, would have been almost the same thing. We naturally look for great effects when an engine of mighty power is in operation; and when it fails of such effects, the failure may be supposed to arise from some misdirection of its force. We are anxious to examine this subject fully, because we feel that we cannot more effectually discharge our duty to the Society or to the world than by such an examination: the review of the causes of past failures may serve to prevent their recurrence.—We will consider the subject in relation to the various designs of the Society, as they are alluded to in the circular letter which lies before us.

1. In respect to the promotion of education among the poor, this Society has unquestionably done much. But yet has it done a twentieth part of what it might have done, and of what it might now do by a ju-

Hull Auxiliary Bible Society, struck with the various benefits which had resulted from the Society for promoting Christian Knowledge, as stated in the resolutions adopted at a late meeting of its members at Cambridge, and anxious to convey to it some token of their esteem and good will, as well as to testify the satisfaction they felt in witnessing the recent revival of its zeal, collected among themselves the above sum, which was remitted to Dr. Gaskin. None of these gentlemen were members of the Society.—Nothing can more strongly prove, than this fact does, how groundless is the jealousy which some friends of the Society for promoting Christian Knowledge have been disposed to entertain of the Bible Society; and we are well persuaded, that if a more frank and conciliatory course had been pursued by the former, immense advantages would, in various ways, have resulted to it from the increased zeal and energy which the institution and progress of the Bible Society has produced among Christians generally.



ditions application of its means? Supposing that ten, twenty, thirty, or forty years ago, the bishops and the clerical and lay members of this society had united in recommending, both publicly and privately, to Government, and in proposing and supporting in Parliament, a judicious plan for the general education of the poor, similar to that which exists in Scotland, would they not have done far more extensive good than can have been effected by the gift of a few books or a little money to any number of charity schools? Would they not also have shut out much evil? There would then have been no room for such extensive schemes of education as we witness in the present day, of a character which many consider as hostile to the establishment. The whole ground would have been occupied. Education would have become a common good, like the air we breathe; and we should have had ere now an universally instructed peasantry, taught to fear God and honour the King; to read their Bibles, and to learn thence their duties both to God and man. But let it not be supposed that we deem the Lancasterian schools an evil; far from it. Under all the circumstances of the case, we deem them a great good. They have done much in the great work of education, which would otherwise have been left undone; and they have unquestionably had the effect of producing the National Education Society, which, we trust, will complete what still remains to be accomplished. But will any one now deny, that it would have been infinitely better had the Society for promoting Christian Knowledge, at an earlier period, employed its immense power and influence in organizing a general system of education for the poor? And even if their plans had met with some resistance in Parliament in the first instance, yet, under the auspices of the whole episcopal bench, they could not fail to have been ultimately realized.

But why refer to a neglect which is now irremediable? We do it for no invidious purpose. We do it for the purpose of deducing, from past experience, an important suggestion with respect to the future. The Society must see how much ground has been lost by its having failed to exert its influence for the establishment of an universal system of education for the poor. It is not too late, however, to repair a considerable part of the evil. There is still a large portion of our English population, and a still larger proportion of the population in Ireland and in the colonial possessions of the Crown, who are destitute of the means

of Christian education. Let the whole weight of this institution (and to what labour of love would not its power be equal?) be applied to remedy this defect, by means of some well-digested legislative provisions, which shall put it within the reach of every poor man in the British dominions to learn to read his Bible. Is this impossible? Let the attempt be at least made with zeal and unanimity. If the Society should fail, it will fail gloriously. But we cannot believe that it would fail in such a cause. If every thing should not be gained which might be desired, enough, we are persuaded, would be gained to reward so blessed an effort. We highly esteem the exertions of voluntary societies in the work of education, but only as a substitute for more efficient means—as supplying the state's lack of service. But is it not at once obvious, how much a single act of Parliament, which should enact that every parish in the land should be bound to provide Christian education as well as bodily sustenance for its poor, would exceed in efficiency, and in extent of benefit, all the efforts of all the voluntary societies which have been formed, or may yet be formed, for the purpose of educating the poor?

2. Much praise is also due to this society for the large number of Bibles, Prayer-books, and other pious books which it has been the means of dispersing. But how much it had left to be done in respect at least to the supply of Bibles it is needless to point out. Another society has arisen, which in seven years has dispersed more Bibles than the Society for promoting Christian Knowledge had done in seventy. We mention this, not with a view to undervalue its past labours, which have been most important, but to urge it to increased exertion; to urge it by means of the bishops to ascertain, as nearly as possible, the wants of the poor in every hamlet in the United Kingdom; to avail itself of its own resources and of those of other societies, particularly the Bible Society, for supplying these wants; to lay aside its unfounded jealousy of that Society, and to co-operate cordially with it in effecting their common end of saturating the world with Bibles; to use its influence with government to provide the navy and army, (and here we anticipate the fourth head), as well as our garrisons, national hospitals, depots, &c. with Bibles and Prayer-books; and to avail itself of the influence it could command with governors and commanders in our colonies and dependencies, with ambassadors and consuls abroad, for diffusing the light of Christian truth in every quarter of the globe.

We could certainly wish also that the list of the Society's tracts were purged of certain exceptionable articles, and that care should be taken not only to fashion every tract which it issued according to the model of our Liturgy, Articles, and Homilies, but that all should breathe an air of Christian kindness and conciliation.

3. The efforts of the Society for evangelizing India, have certainly been among the most honourable of its good deeds. We have so largely and with such satisfaction recorded the transactions of its missionaries in this quarter, that we need not now enter into details respecting them. But will it be allowed us to remark how much more the Society might have done in this important branch of service than it appears to have thought of? What might not the concurrent voice of the bench of bishops and of the other members of this Society have effected, on the occasions of renewing the East-India Company's charter, towards promoting Christian knowledge in the East? Look at the immense empire of India at this moment, with only three churches in its whole extent belonging to the Church of England; with a scanty appointment, it is true, of military chaplains, but without any means of Christian discipline which is adequate to the wants even of a twentieth part of our Christian population; without a single seminary for the instruction of Christian ministers; without a single bishop to give them ordination, when instructed. Look at this, and say if there has not been some defect of zeal in this Society. We could not have done any thing, some one may say. But what have you attempted to do? Former opportunities are not, however, to be recalled. The past years of darkness, which but for our supineness might have been illumined, will, indeed, return no more. But has not the Society, at this very moment, an opportunity afforded to it of signalizing itself as one of the best benefactors of mankind? It has now an opportunity of interceding for India. Its voice, if exerted, must be heard. Let it not be insensible to its high destiny; but by a judicious, firm, and concurrent effort, let it unbar the passage of light to British India, and provide the means of diffusing it there. What a splendid prospect lies before the Society! This would be, indeed, to crown itself with glory, to entitle itself to the everlasting gratitude of perishing but rescued millions! Let it pursue this course, and it must rise to undisputed and unenvied distinction; nor would any of its members be more forward than ourselves to join in its triumphs and exalt its fame.

We have sometimes been accused of being cold and niggardly in our praise of this Society, while we have been warm in our expressions of approbation with respect to other societies. We admit the fact, and we think we have said enough to justify it. When we see the Moravians, for example, struggling with poverty and difficulties of various kinds, making unexampled sacrifices, and unexampled efforts, to the utmost extent of their means, yea, and beyond their means, to extend the knowledge of a crucified Redeemer, we must feel, and feeling must express our admiration of them. But measuring, as we ought, the good done by any society by its means of doing good, we do feel that the Society for promoting Christian Knowledge has not acted up to the just expectations which its extensive means of usefulness excite. It may have done more than any other society, but still it has not done, in our opinion, one tenth of what it might have effected. Its influence has not been exerted, in the accomplishment of its own professed designs, in such a manner as to render those designs effectual; and hence our comparative coldness. Let it put forth its real strength and efficiency, and we shall be among the first to feel and to acknowledge its claims to general gratitude and admiration. We wish it to be not only the oldest, but the best and most active and most useful of our institutions; and in order to this, to us nothing seems wanting, not even additional funds, but only the fair, firm, and concurrent employment of the influence which it possesses with government, in Parliament, and with the country at large, to accredit, and to carry into full effect, those very schemes of Christian benevolence, on which alone is founded its claim to the public support.

SOCIETY FOR THE RELIEF OF POOR  
PIOUS CLERGYMEN OF THE ESTABLISHED CHURCH.

We have taken several opportunities of bringing this society to the knowledge of our readers. A fresh report of its proceedings has recently been published, exhibiting, as on former occasions, a variety of those cases of extreme poverty and distress among our Clergy which present the most powerful claims on the benevolence of Christians. A few extracts, however, from the correspondence will speak more on the subject than a volume of reflections.

One clergyman thus writes: "Nothing but the indigence of myself, wife, and children, would have prevailed upon me to apply. If it were possible for me to provide for them food and raiment by any other



means, without forsaking the work allotted me by the Lord in his church, I would not trouble you. I assure you, I covet not riches nor delicacies, as far as I know myself; but it grieves me to the heart when I cannot pay what I owe when due, and am constrained to borrow, as is often the case. Neither doth it trouble me though we have five fine children (three sons and two daughters;) though I have nothing worth the mentioning to leave them, having spent all my days upon a poor curacy that was not sufficient, in the cheapest times, to support us with common necessities, without the help of friends. My present curacy is only 36*l.*; and if I consider the expense of keeping a horse for the purpose, not 30*l.* I leave my poor children to God; he is an all-sufficient portion; and we do every thing we can to put them in a way to get their own livelihood. The blessed work prospers in my parishes. The major part of the inhabitants in both parishes have set up family-prayer since my coming among them, which is a great blessing, and I hope others will follow their good example; for without family-religion all other pretences to it seem to be vain. 'Both I and my house will serve the Lord,' saith Joshua.

"Our worldly circumstances are low and distressing, having unavoidably contracted debts to the amount of upwards of 30*l.* every article of subsistence being excessive dear."

Another. "I am now curate of —; my salary exceeds not 30*l.* as the living is small, and my patron rather of low circumstances. Also I have been out of employment all the last winter; and have a wife and ten children, nine of whom depend daily on me to find them bread. Now hoping the same spirit to be in your bosoms, I am once more encouraged, and take that boldness to solicit the pious gentlemen of the committee (through you, dear Sir, by whose means, in the hands of the Lord, I have been relieved many times before), for any sum they please to appoint for me."

A third. "Surrounded by a family of seven little ones, the eldest only six years and a half old, and the dearness of the several necessities of life, have almost overwhelmed me with despair. Yet, let me not forget His goodness, who provides for the raven, and providently caters for the sparrow. My curacy has not, till within these last twelve months, exceeded 25*l.* a year. I serve at present three churches, attended with a walk of nearly sixteen miles; salary 75*l.* a year. The profits of my school and

almost half my salary, are swallowed in rent and taxes."

A fourth. "I am still curate of —, and my salary is not increased; that is, 30*l.* a year; eight in family to be supported; myself, wife, and six children (all boys;) my eldest son is about ten years of age, and my youngest about twelve months; they are all of them incapable of earning their bread, but they wear and tear a great deal of clothes, more than my salary is able to support, and I am very often ashamed to see them all in rags about my house. I have been myself very badly afflicted with an ague this summer, but thank God I begin to recover a little, and my eyes are very bad indeed, and am obliged to wear spectacles, but I have not been able to buy a pair for myself yet; but am resigned to the will of my Heavenly Father, and wait with patience till my change come."

One more case and we have done.— "I am truly distressed to inform you, that our troubles and trials are growing fast along with our family; having now four children, and the youngest but little more than twelve months old, with another coming. My salary for four churches, 45*l.* 10*s.*; rent, taxes, &c. 16*l.* 8*s.* 6*d.* The amount of our debt I cannot at present ascertain; having last week purchased a horse, which is unpaid for; I am afraid that it is considerably above 40*l.* Since last April we had been without one; but now, winter approaching, I thought it impossible to do without one. We are now in immediate want of many articles of wearing apparel, without any possibility of obtaining them, unless by timely providential aid. These things are indeed trying; but, praised and adored be our dear Redeemer's name, we have experienced Him to be unto us strength in weakness, a ready help in every time of need."

#### PRAYER-BOOK AND HOMILY SOCIETY.

We have been favoured with the following statement of "Reasons for establishing, at the present time, *A Prayer-book and Homily Society*, for the sole purpose of distributing gratis, and circulating at reduced prices, the Prayer-book and Homilies of the united Church of England and Ireland among the people of the British empire, and particularly in his Majesty's army and navy, and in our colonies and dependencies;" and we have much pleasure in laying them before our readers.

"Notwithstanding the endeavours of the

two great and excellent societies, for promoting Christian Knowledge, and for the Distribution of the Holy Scriptures, it has appeared to several persons, anxious to promote the prosperity of the Church of England, and the interests of true religion, that there is still room for increased exertion. There are still some objects, which, either from the constitution of one of those societies are necessarily and upon principle excluded, or from the variety of claims upon the benevolent attention of the other have been hitherto only partially accomplished. Among these, that of more widely circulating the Prayer book, and the Homilies of the Church of England, both in separate sermons and in the entire volume, has appeared peculiarly important.

“It is proposed, therefore, that a society should be formed, for the *sole* purpose of circulating those formularies, *without note or comment*, among the inhabitants of the United Kingdom, her colonies and dependencies; and especially among the army and navy. Such a society, from the simple and definite nature of its plan, from the evident importance of its objects, and from the apparent impossibility of any difference of opinion, among churchmen, concerning them, appears calculated not only to be extremely useful, but also to unite all the friends of our Establishment in its favour;—and it might especially look for patronage and co-operation from the dignitaries of the Church, from the members of the Society for promoting Christian Knowledge, and from the Church members of the Bible Society.

“I. To the Homilies perhaps, more than to any other compositions, the establishment of Protestantism in the hearts of the people of England may, under Providence, be ascribed. So highly important were they thought by the Fathers of our Church, that originally a copy of them was deposited in every established place of worship, for the perusal and instruction of the people. And in our own times ample testimony has been borne to their excellence and utility by Bishop Horsley, by the present Bishop of Lincoln, and by Dr. Hey, the Norrisian Professor of Divinity. Yet from the multifarious nature of the benevolent designs pursued by the Society for promoting Christian Knowledge, the Homilies have never been included in the list of its publications.

“It is doubtless from the same cause, that its circulation of Prayer books, although much augmented of late years, has not been equal to the increasing wants of the people, especially of the army and navy, and of the inhabitants of our colonies

and dependencies. Among these last, it is probable that in consequence of the exertions of the Bible Societies, the new society may be called upon to distribute versions of the unrivalled compositions which it is their object to spread. A translation of the Liturgy into the Hindostanee and Tamul has already been effected; and many other languages might be named, which are spoken by people, among whom the doctrines of the Church may now reasonably be expected to extend;—to say nothing of the Irish, Manks, and Welsh languages. It would obviously be difficult for the Society for promoting Christian Knowledge to pay full attention to these specific objects, without withdrawing it from others of great importance and utility.

“On these accounts it has seemed expedient, that the principle of the division of labour, which has been found so effectual in secular affairs, should be applied to those of a religious nature; and it is probable that the usual benefits would accrue to all the parties concerned.

“While such an institution, therefore, as that now proposed, would (it is presumed) greatly forward the intentions of the Society for promoting Christian Knowledge, it would, from the *definite nature of its objects*, have no occasion to employ a ballot in the admission of members:—and it seems for this reason to be the best method of securing the co-operation of many, who, from their objections to such a mode of election, are prevented from joining themselves with that highly useful Society. Thus in a variety of ways it will afford to the members of that body an opportunity of promoting their excellent objects by new means not hitherto within their reach, and will procure for them an accession of fellow labourers in the great work, in which they are engaged.

“II. With respect to the Church members of the Bible Society who have been so actively and honourably employed in distributing and circulating the pure word of God, in all countries and amongst all classes of persons, it is humbly yet confidently anticipated, that they will not deny their patronage to an institution, which has for its object, to diffuse more widely the formularies of the Church, which, in their estimation, can be deemed inferior only to the Bible itself, and for which, their zealous exertions have much increased the demand.

“III. To the dignitaries and ministers of the Church generally, as well as to that vast body of the laity who are cordially attached to her, a Society, whose views tend to unite all parties within her extensive pale, in *one great, simple and orthodox design of a strictly*



*definite nature*, may justly hope to be acceptable.—It may justly hope to establish itself in their hearts and affections, and to engage their zealous assistance;—because it directly tends to unite under the banners of the Church (for the evident and unequivocal promotion of genuine religion), the zeal and exertions of *all* her members.

“Finally, an humble confidence is entertained, that by the combined exertions of the Society for promoting Christian Knowledge, of the British and Foreign Bible Society, of the Naval and Military Bible Society, of the National Society for the Education of the Poor, and of the proposed Prayer-Book and Homily Society, and other institutions of a similar nature; the ancient fabric of the Church will be cemented by mutual charity and brotherly love, and immovably fixed in the hearts of the people.”

It is added, that “A general meeting of such persons as are favourable to the designs of this society, is appointed to be held on Wednesday, May 20, at the Freemason’s Tavern, Queen Street, Lincoln’s Inn Fields.” The chair to be taken at two o’clock precisely.

It will naturally be expected that we should not dismiss so very important a proposition as this, without a few observations. In the first place, then, we deem it right to say, that the projected society has our cordial and unmixed approbation. Its plan may be considered as new. It not only excludes from the sphere of its exertion every composition to which the Church of England has not given its authoritative sanction, but it proposes to introduce into general circulation a part of her formularies, namely, the Homilies, which have not hitherto been made the object of distribution by any preceding institution in this metropolis.\* The importance of this part of the plan seems unquestionable. The Homilies contain a detailed exposition of the views of Christian doctrine and Christian practice entertained by the Church of England; but they are almost wholly unknown to the bulk of our population. If the circulation of the Homilies were the only object proposed by this new institution, it would appear of itself to be sufficient to interest the affections and command the co-operation of the best friends of the Establishment.

But it cannot be necessary to enlarge on the advantages likely to accrue to the

Church of England, and, what is far more essential than the interests of any particular church, to Christianity itself, from the proposed institution. Those who, by their adherence to her service, profess to regard her as exhibiting the purest model of Christianity, cannot require arguments to shew that extensive benefits may be expected from a society, in which all her members may unite, which confines itself to the promotion of what must be admitted by all to be true Church-of-England objects, which excludes all occasion for variance of sentiment, which requires no test on admission beyond a contribution to its funds, and which operates by means that are most obviously unexceptionable. Under these impressions, we cannot but look forward to the cordial concurrence of all the friends of the Established Church, in a plan which promises to give that Church a firmer hold than ever on the understanding and affections of every class of her members.

#### SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

A special General Meeting of this Society, which was most numerous attended, was held at the New London Tavern, Cheapside, on Friday April 24th, in consequence of a requisition, addressed to the Secretary, by many respectable members of the Society. The requisition was as follows:—“We, the undersigned members of the ‘Society for Missions to Africa and the East,’ feeling it to be an imperative duty on the Society to exert itself, at this juncture, to procure such provisions in the New Charter to be granted to the East India Company, as shall, under wise and prudent regulation, promote Christianity in India, request you to communicate to the Committee of the Society our united desire, that a special general meeting of the Society may be called without delay, to take this important subject into consideration.”

The Right Hon. Lord Gambier was called to the chair; when the following resolutions were passed unanimously:

“That it appearing to this meeting that a very numerous body of Europeans and native Christians, are subject to the British Crown in India, and also, according to general estimation, upwards of 60 millions of Mahomedans and Heathens;

“Resolved, That it is a duty incumbent on the Society to exert itself in order to procure such provisions in the New Charter to be granted to the East India Company, as shall afford sufficient opportunities to

\*A Society, lately formed at Bristol, distributes the Homilies, but it distributes tracts also.

those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian light and moral improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

"That a deputation of the members of this Society be appointed to wait on his Majesty's Chancellor of the Exchequer, and the Earl of Buckinghamshire, the President to the Board of Control, to solicit their support to the objects of the foregoing Resolution, and the honour of conferring with them on the means of attaining those objects, so far as this Society is concerned. And also that the deputation be empowered to wait on any others of His Majesty's ministers, and on any of the members of either House of Parliament, to whom they may deem it expedient to apply.

"That the Governors and Treasurer of this Society be a deputation for the purposes mentioned in the foregoing resolutions, and that they be empowered to avail themselves of the assistance of any other member of the Society whom they may think proper."

The above resolutions were moved or seconded by Henry Thornton, Esq. M. P.; William Wilberforce, Esq. M. P.; the Right. Hon. Lord Calthorpe; Thomas Babington, Esq. M. P.; C. Noel Noel, Esq. M. P.; T. R. Kemp, Esq. M. P.; James Stephen, Esq. M. P.; Sir Thomas Baring, Bart. M. P. and other gentlemen.

The Anniversary Sermon before the same Society will be preached on Whit-Tuesday next, the 19th day of May, 1812, by the Rev. William Goode, M. A. at his parish church of St. Andrew by the Wardrobe and St. Anne Blackfriars. Service will begin at eleven o'clock. A collection will be made, after the sermon, for the benefit of the institution—At two o'clock, the Annual General Meeting of the Society will be held, at the New London Tavern, Cheapside; when the Committee will report the proceedings of the year.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society will be held at the Freemasons' Hall, Great Queen Street, Lincoln's-inn-fields, on Wednesday the 6th of May, 1812, at eleven o'clock, when the proceedings in the committee during the last year will be report-

ed; and other business connected with the general meeting transacted. The President will take the chair precisely at 12 o'clock.

#### WALLINGFORD AUXILIARY BIBLE SOCIETY.

We have much satisfaction in recording the formation of an Auxiliary Bible Society at Wallingford, Berks, on January 7. The venerable J. Alnutt, Esq. the mayor, was unanimously called to the chair, and he shortly, but pathetically, stated the happiness he felt in calling the attention of a respectable meeting to the important object of the society. The Rev. Mr. Fisher, a neighbouring clergyman, defended his own views and motives in taking so active a part, and adverted to the great cause of the parent institution with considerable force of argument. Mr. Alderman Alnutt followed with an impressive speech, and read several communications from the Lord Bishop of Salisbury, who accepted the presidency of the Wallingford Auxiliary Society; from the Bishop of Durham; W. L. Hughes, Esq. M. P.; Admiral Manley; and Col. Tilson, who all approved of the proceedings relative to its formation. The London Secretaries spoke with their accustomed eloquence and effect. Mr. Recorder Machness wondered how any rational man could entertain an objection against such a society, and which met with the full approbation of his heart. The Rev. Messrs. Marsh and Stewart, clergymen, and the Rev. J. Raban, dissenting Minister, adverted to various topics connected with this interesting cause with considerable point and effect. The day proved extremely unpropitious; but the very respectable company left the town-hall with mingled emotions of delight and gratitude. The subscriptions and donations amounted to nearly 200*l.*; and they have since been much augmented.

#### YORK AUXILIARY BIBLE SOCIETY.

On the 29th of January, a meeting was holden at York, which ended in the formation of an Auxiliary Bible Society for that city and its neighbourhood. The Hon. Lawrence Dundas, the Lord Mayor of York, and its representative in parliament, was in the chair, and has accepted the office of president. The vice-presidents are:—R. J. Thompson, Esq. Rev. W. Richardson, Dr. Wake, and A. Thorpe, Esq.; the treasurers, T. Swann, Esq. and J. Tweedy, Esq.; and the secretaries, W. Gray, Esq. and the Rev. J. Graham. Near 1200*l.* had



been subscribed in about a month after the formation of the Society.

An interesting report of the proceedings of this meeting has been published in a separate pamphlet. The speeches delivered on the occasion are marked by the same ardent zeal in the best of causes, and the same strength of argument in its favour, which we have so often had occasion to notice on similar occasions. The chief speakers were, besides the Lord Mayor, Martin Stapylton, Esq; the Rev. John Richardson; the Rev. John Overton; the Rev. J. Graham; Mr. G. Smith; W. Grey, Esq; Dr. Wake; R. J. Thompson, Esq; J. Pemberton, Esq; Mr. H. Tuke; and the Rev. C. Wellbeoved. And we only regret that our limits, and the press of important religious intelligence, should prevent our even attempting to do justice to them.

#### BRADFORD AUXILIARY BIBLE SOCIETY.

An Auxiliary Bible Society was lately formed in the town of Bradford (Yorkshire) and its vicinity, by the united exertions of all classes of the inhabitants. No symptom of any diversity of opinion discovered itself. All denominations joined together "as one man," in the glorious object of assisting to distribute the pure word of God at home and abroad. The Rev. J. Crosse, vicar of the parish church was unanimously chosen as the president; John Hardy, Esq. kindly undertook the office of secretary; and a committee was formed, consisting of ministers of various denominations, and a select number of the gentlemen resident in the town and neighbourhood. The subscriptions were extremely liberal.

#### STAFFORDSHIRE AUXILIARY BIBLE SOCIETY.

On the 8th instant, a numerous meeting was held in the County Hall at Stafford, for the purpose of forming an Auxiliary Bible Society for Staffordshire. The High Sheriff, Mr. Mottershaw, proposed that Thomas Lister, Esq. should be called to the chair, which was unanimously agreed to. Mr. Lister opened the business at considerable length; and in a very able, perspicuous, and eloquent speech, fraught with the noblest sentiments, recommended to the meeting the institution of the proposed society. He was followed by the three secretaries of the Parent Society, by the Rev. Mr. Gisborne, and many others, who distinguished themselves by a luminous exposition of the benefits accruing from the British and Foreign Bible Society, and a convincing refutation of the objections that

had been urged against it by its opponents. The usual resolutions were put, and carried unanimously. Viscount Anson was appointed President; the following noblemen and gentlemen Vice-Presidents, viz. Earl Ferrers; the Earl of Dartmouth; the Earl of Harrowby; Viscount Curzon; Viscount Valentia; Lord Grey; Lord Bradford; Lord G. L. Gower, M. P.; the Hon. Edward Monckton, M. P.; Sir Edward Littleton, Bart. M. P.; Sir William Wolseley, Bart.; Sir John Wrottesley, Bart.; Sir John Chetwode, Bart.; Sir George Pigot, Bart.; Sir Oswald Mosley, Bart. M. P.; Sir Robert Peel, Bart. M. P.; Sir John Edensor Heathcote; the Archdeacon of Stafford; Robert Peel, Esq. M. P.; Walter Sneyd, Esq.; Richard Dyott, Esq.; John Lane, Esq. Thomas Lister, Esq.; Thomas Swinnerton, Esq.; William Philips Inge, Esq.; George Tollet, Esq.; W. H. C. Floyer, Esq.; John Sparrow, Esq.; William Sneyd, Esq.; Edward Jervis Ricketts, Esq.; Edward Grove, Esq.; Theophilus Levett, Esq.

G. Chetwynd and T. Mottershaw, Esqrs. were chosen joint Treasurers; and the Rev. E. Whitby, the Rev. W. Harding, the Rev. G. Harris, and Mr. J. Hurball, Secretaries.

By the particular desire of the meeting, communicated to him by the Chairman, Mr. Gisborne has been prevailed on to publish the substance of the speech which he delivered on this occasion. We have been so fortunate as to receive a copy of it in time to add a few extracts which cannot fail to prove highly interesting to our readers, and which, we trust, will serve as an inducement to them to peruse the whole.\*

In proof of the deficiency of Bibles existing at home, one of the main points now at issue between the Biblists and Anti-biblists, Mr. Gisborne produced the fact, that in consequence of an actual enumeration of the families in the diocese of Durham in want of Bibles, which was made by desire of the Bishop, it appeared that the number amounted to 5800. If this be considered as a fair ground of computation for all the other dioceses in the kingdom, the number of families in England and Wales in want of Bibles will amount to more than 350,000, or nearly two millions of individuals. Now considering the local circumstances of Durham, and the character and known munificence of its Bishop, there will be no reason to suppose that it is in a state, as to the diffusion of the Scriptures, inferior to the average condition of England and Wales.—Mr. Gisborne stated some farther

\* It is published for Cadell and Davies.

facts which equally tend to this conclusion, that "the actual deficiency of Bibles in this kingdom is of such magnitude as no common apprehension had anticipated."

In discussing the important question how this void is to be filled, Mr. Gisborne adverts, with becoming expressions of commendation, to the beneficent labours of the Society for promoting Christian Knowledge, of which he himself has been a member for twenty-six years. He then proceeds thus.

"That the Society for promoting Christian knowledge is altogether incompetent to furnish to the poor of this country the requisite supply of the Scriptures, is demonstrated by the actual state of the poor at this moment with respect to the Scriptures; a state which I have recently laid before you; a state which is subsisting when the society in question has been employing its exertions during one hundred and ten years; when during the last eight years those exertions have been vigorously seconded by the operations of the British and Foreign Bible Society; when during more than thirty of the last years these exertions have been succoured by the labours of yet another society, to which I shall speedily have occasion to advert. In declaring these facts, in drawing the inevitable conclusion from them, am I imputing blame to the Society for promoting Christian Knowledge? If I am imputing blame to that society, I am imputing it to myself. No idea is more remote from my mind, than that of imputing blame to the society. It has been powerfully and extensively beneficial. But a very large portion of its revenues is necessarily absorbed in the other objects which belong to its institution; the distribution of Prayer-books, the circulation of religious tracts, and the encouragement of charity schools. And though it has of late obtained, and I rejoice that it has obtained, an extraordinary accession of subscribers and of annual income; yet I apprehend that if we contemplate the very great augmentation of the number of the people, and the increase which has taken place in the price of paper, and in all the articles and expenses of printing, it will be found that the existing revenues of the Society, under the existing prices and the existing population, will not enable it to effect more in proportion towards the supply of the Scriptures for the poor, than it was capable of effecting twenty years ago with its former revenue, under the former prices and the former population.

"It is manifest then, that if the void is

to be filled, additional means, new means, means more large, more comprehensive, more efficacious, are indispensable.

"It is here that the British and Foreign Bible Society stands forward.

"Some persons, Sir, have been disposed to occupy themselves in speculating, whether equal good with respect to the distribution of the Scriptures among our poor might not have been accomplished by a farther increase of subscriptions to the Society for promoting Christian Knowledge, as by the institution of the British and Foreign Bible Society. That good will result from every addition to the income of the Society for promoting Christian Knowledge, I am persuaded. But, in my judgment, there is not the shadow of a doubt on the conclusion, that it would be vain to anticipate an equal amount of good from an enlargement of the funds of that Society, as from the zeal and the energy of an institution formed on the broad and harmonizing principle of uniting, in one line of exertion, Christians of every description, Christians who, setting apart the matters of opinion in which their sentiments may differ, co-operate with hand and heart in the grand object in which they are all agreed, the dissemination, through this country and through every country, of the pure word of God. But such speculations are idle; they are worse than idle. They are idle, because the question is decided: the British and Foreign Bible Society is in existence. They are worse than idle: because they delay and discourage us from entering instantly on the great and glorious work which demands all our exertions. The British and Foreign Bible Society is not in speculation, but in existence. It is not in possibility, but in energetic operation. The acorn is sown; it has put forth its root; it has shot up its stem; it has risen into a majestic oak, whose top daily ascends nearer and nearer to the skies, and whose branches are stretching themselves across the world. The question is not, whether the tree shall be planted: It is planted. The question is not, whether the tree may flourish: It does flourish. The only question is, whether we shall take to ourselves a portion of the honour and of the delight of watering its roots; of instrumentally forwarding its growth; of contributing to the expansion of its branches, till all the unprovided poor, the scripturally unprovided poor, at home and abroad, shall rest and rejoice under its canopy."

Mr. Gisborne noticed and disproved the unfounded objection which has been raised to the Bible Society, as if it were opposed



to the Society for promoting Christian Knowledge." "I understand not," he adds, "this jealousy between my right hand and my left. The two societies are two sisters, partly having one object in common, partly having each of them an object peculiar to herself. Let them proceed throughout the kingdom hand in hand, from county to county, from village to village, from cottage to cottage, scattering the sacred volume. And when for a season they separate, each for the discharge of her peculiar office; when the one, turning inland, begins her distribution of the Liturgy, and of her smaller religious publications, and inspects the state of her schools of charity; and the other, bearing to the coast, ascends the vessel and crosses the ocean to communicate the Gospel to both hemispheres, from the north to the south, from the east to the west; each may well bid the other God speed; each may well look after the other with a complacent eye; each may well rejoice when again they meet on British ground, and pursue their united labours as before."

"The charges advanced against the British and Foreign Bible Society at different periods of its progress, were they not likely to be occasionally mischievous, might furnish considerable entertainment. At one time it was clamorously alleged; 'Notes and comments and interpretations will be inserted into your Bibles. You will undermine the Church of England by the expositions which you will interweave into the sacred volume.'—'It is impossible,' replied the Society. 'It is a fundamental law of our constitution, that neither note nor comment shall ever be added.' Then succeeds an accusation from the opposite quarter of the sky; Why do you send forth the Scriptures without an interpretation? The Established Church will be ruined by your dispersion of the Bible without note or comment?' I leave these two classes of objectors to settle accounts each with the other. For the overthrow of the Bible Society both classes are equally anxious. And when they have determined whether it will be more conducive towards the effecting of the shipwreck, that the wind should blow from the east, or that it should blow from the west, or that it should blow from the east and from the west at once; it will then be sufficiently early for the pilots of the vessel to deliberate what measures may be needful, in order to avoid the rocks on the one side, and the quicksands on the other.

"A third objection is, that in the Bible Society members of the Established Church

are associated with Dissenters. Are Dissenters then a body of men with whom no communication can be held? Are they a body of men with whom a Churchman is in no instance to have intercourse? Are they a body of men to be interdicted from the use of fire and water? Are they a body of men, who, if they engage in a good work, pollute it? Are they a body of men with whom if a Churchman engages in a good work, he is polluted? Or is it only in the distribution of the Scriptures, that we are to fly from the possibility of contact with them? Are we to unite with them in subscribing to an infirmary; are we to co-operate in establishing a soup-shop; are we to join our exertions in the support of all local charities; are we to desire the aid of their bayonets in our battles on shore, and of their cutlasses on the decks of our ships; are we to go hand in hand with them in every circumstance, except in the donation of a Bible? Is this reason, is it equity, is it candour, is it common sense? But this intercourse, it is said, will endanger the Church, and forward the progress of dissent. Were I a Dissenter, possibly I might think that there is something in the argument; but in the mouth of members of the Establishment, the proposition is indeed marvellous! Am I to conceive, that, in proportion as more shall be known of our tenets and of our proceedings by those who differ from us, the worse those tenets and those proceedings will appear? Is it by keeping ourselves out of the way of observation that groundless prejudices against us are to be removed?"

Mr. Gisborne then repels the grand objection brought forward by Dr. Marsh in respect to the omission of the Prayer-book. After adverting to the strictly analogous nature of the Naval and Military Bible Society, which adopts "the identical principle, the very principle in spirit and letter" on which the Bible Society is founded; "here," he observes, "is a society, which during more than thirty years has been existing, has been in active operation, exclusively on that principle, on the principle of distributing the Scriptures without note or comment, and without the Liturgy; a society so dangerous, according to the arguments of those persons who oppose the British and Foreign Bible Society, to the Establishment, that after the existence and operation of such a society during such a period, the matter of surprise is that our Constitution in Church, and in State as connected with the Church, should at this moment survive! And where, throughout this long season of peril, have

been the writers, who of late have pressed forward with so much eagerness to exercise their hostility against the British and Foreign Bible Society? Were they acquainted with the existence of the Naval and Military Bible Society? If it was known to them, where has been their zeal, where their watchfulness, where their fidelity, where their impartiality? How is it that they have slept upon their post? If, as I believe to be the case, it was not known to them, the circumstance may instruct them in a profitable lesson; that it is advisable to obtain information before we pronounce judgment, that it is expedient to inquire before we condemn. But I must not yet dismiss this tremendous Society. Who is its Patron? A brother of the Prince Regent; His Royal Highness the Duke of York! Who is its Vice-Patron? I am constrained to state the fact as I find it—another Duke of Royal blood, His Royal Highness the Duke of Gloucester! But Patrons and Vice-Patrons, it may be thought, are a sort of sleeping partners in public institutions. ‘The President,’ it may be said, ‘is the organ of the Society. He is the efficient man.’ Who then is the President of this Naval and Military Bible Society? I read the name from their own report:—His Grace the Archbishop of Canterbury.”

The sequel of Mr. Gisborne’s speech is so truly eloquent, as well as excellent, that we are induced to give it almost entire.

“To what event, I would ask, is it that we are indebted for our Liturgy? To the circulation of the Bible. Where was our Prayer-book before the days of Henry the Eighth, while the Scriptures were a dead letter in the land? Parts of it undoubtedly were subsisting: for parts of it have existed from the early times of Christianity, perhaps even from the Apostolical age. But they were buried under the rubbish of ignorance and superstition. When the light of reformation appeared, when the Bible was circulated, then came forth our Liturgy: then came forth the pure gold, separated from baser metals: then was it compacted into its present form, to be a model for the devotions of that day, a model for our own devotions, a model, I trust, for the devotions of distant generations. The Prayer-book of the Church of England is the daughter of the Bible. The daughter possesses no authority, nor energy, nor efficacy, besides that which she derives from the parent. But are we to say that the parent cannot sustain itself, cannot be efficacious, unless she is accompanied and upheld by the daughter? What, however, is the real, the simple fact? Are the members

of the Society for promoting Christian Knowledge under any constraint to distribute Prayer-books with their Bibles? Not under the slightest constraint. The society furnishes at certain prices Prayer-books and Religious Tracts, as well as Bibles, to its members who apply for them. But its members apply for Bibles without Prayer-books, or for Prayer-books without Bibles, or for Religious Tracts without either Prayer-book or Bible, exactly as they deem expedient. Are the members of the British and Foreign Bible Society under any prohibition, under any impediment, as to adding the gift of a Prayer-book when they bestow a Bible? Not under the shadow of a prohibition: not under the smallest impediment. The gift is added continually: and may be added wherever it is needed and will be acceptable! The whole of the difference concerning which this turmoil of prejudice, this mist of sophistry, has been raised, amounts simply to this circumstance—that the members of the Society for promoting Christian Knowledge procure their Bibles and their Prayer-books from the same warehouse; the members of the British and Foreign Bible Society procure their Bibles from one warehouse and their Prayer-books from another. And that man must be little concerned for the distribution of the Liturgy, who, after having obtained Bibles from one warehouse, will not walk five steps across the street, or write a letter of five lines, to obtain Prayer-books from the other.

“The justification of the British and Foreign Bible Society is found in its conduct: its recommendation, in the immeasurable good which, under the blessing and the grace of God, it is effecting. Like the first preachers of that divine word, bearing which in its hand, it goes throughout the world, it may be misconceived, it may be misrepresented, it may be calumniated. Every accusation it will meet with the reply which those preachers of the Gospel enjoined by precept and by example. It will reply, by faithful perseverance in the path of duty: ‘by well doing putting to silence the ignorance of foolish men, that they who are of the contrary part may be ashamed, having no evil thing to say of it.’

“It appears to be the purpose of Providence, in its ordinary dispensations, that countries and individuals intrusted with large portions of its bounty should be its instruments to impart its aid from their fulness to regions and persons left in need of supply. Those parts of the world, where the knowledge of our great Redeemer has not been communicated, or is scantily possessed, are



to receive spiritual light from others, where the beams of revelation are accumulated and fully displayed. If obedience to this purpose of Heaven be an universal duty, with what peculiar force of obligation does it press upon ourselves! If England has not only been favoured during many hundred years with the Christian religion, but has enjoyed since the days of the Reformers its purest illumination: how powerfully is she required to exert herself in opening every dark corner at home to the light; and in making known to distant nations the glory of Him, in whom all the ends of the earth shall be blessed. If England has been mercifully preserved a survivor of the tempest, which has covered the political ocean with shipwrecks: if she stands not merely a column erect among ruins, but a magnificent edifice, battered indeed, but undefaced, nor shaken to its foundations, amidst the surrounding overthrow of palaces and of temples: how loud is the call upon her to shew her gratitude for this distinguishing mercy, by communicating to all mankind the best gift with which she is intrusted, the genuine Word of God."

#### SOCIETY FOR THE CONVERSION OF THE JEWS.

The next lecture to the Jews, at Ely Chapel, Ely Place, Holborn, will be on Thursday evening, May 7, by the Rev. Mr. Gauntlett, of Olney, Bucks. Subject:—"Proofs of the Resurrection of Jesus." Service will begin at half past six o'clock.

#### RELIGIOUS TRACT SOCIETY.

The annual meeting of this Society will be held at the City of London Tavern, Bishopsgate Street, on Thursday, the 14th of May, at seven o'clock in the morning.

#### THE SOCIETY FOR PROMOTING THE OBSERVANCE OF THE LORD'S DAY, &c.

The annual meeting of this Society will be held on Tuesday, the 12th day of May next, at the New London Tavern, Cheap-side, at six o'clock in the evening.

The chair will be taken at half past six precisely.

#### SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

At the Annual General Meeting of this Society, on the 8th day of April, the committee reported, that since the last General Meeting 239 schools had been added to the society's list; and assistance repeated to 92 other schools formerly established, for which and the new schools before stated, they had

distributed 26,723 Spelling-books, 5056 Testaments, and 132 Bibles. That since the commencement of the institution (1785) they had issued 339,695 Spelling-books, 70,537 Testaments, and 8001 Bibles, to 3730 schools, containing upwards of 303,000 scholars. In the course of the past year, numerous testimonies of the utility of this institution have been furnished from various quarters, many instances of which were read by the secretary. Wales appears to have felt the moral influence of Sunday Schools, throughout the principality; and Ireland is making progress by means of them, in civilization and religious light. Applications have also been made to this country for the establishment of Sunday Schools at St. John's, Antigua; St. George's, Barbadoes; the Cape of Good Hope; Sicily; and Gibraltar: in consequence of which, the Society resolved to extend their patronage as far as they may be enabled, "throughout the British dominions," and have designated themselves accordingly, on the presumption, that in prosecuting an object that promises such extensive benefit, both moral and political, the liberality of the public will not be found to desert them. So many claims have indeed been made on the public by the numerous excellent societies which have recently sprung up, and particularly by those which have the education of the poor for their object, that it is feared the interests of the Sunday-school Society may be in danger of becoming impaired. Such a result cannot be too seriously deprecated. The Sunday-school Society provides so effectually for educating those whose time is engrossed in the days of labour by their necessary occupations, and also for recovering them from vagrancy, disorder, and irreligion, and training them up to a due observance of the Sabbath day, that it must be regarded as an institution closely connected with the religious welfare of the country.

#### WANT OF BIBLES IN THE METROPOLIS.

Some benevolent individuals, who have been actively engaged in alleviating the bodily wants of the poor of Spitalfields, by means of soup-shops and other charitable institutions, have connected with this labour of love, one of a still nobler kind. They have directed their inquiries to the spiritual state of the objects of their bounty; and the result of those inquiries we may shortly expect will be given to the public in a detached form. In the mean time we have it in our power to state the general result, as it affects one division of this populous district, namely, the north west division: and it is as follows. In 611 families, 292 of

which are families of weavers, there were found 1072 adults and 1837 children. Of the adults, there proved to be 457 who could not read, and of the children there were only 340 who had been taught to read. Of the families, 235 stated themselves to be of the communion of the Church of England; 217 to belong to one or other of the various classes of dissenters; 16 to be of the Roman Catholic persuasion; and 115 to be of no religious profession, going, we presume, to no place of worship, and living wholly without God in the world. No less than 335 of the 611 families were found to be destitute of a Bible, being more than one half of the whole number. In this one fact, for the correctness of which we pledge ourselves, may be found a decisive reply to those who have objected to the institution of the Bible Society in as far as respects its *home* purposes. Here are 335 families in one small district in the metropolis of this Christian country, within little more than a mile of the spot where the Society for promoting Christian Knowledge has held its sittings for one hundred and fourteen years, and the Bible Society for eight years, who are yet destitute of the word of life. Is not this a fact calculated to make us forego our idle and, we must add, sinful jealousies, and to unite us in strenuous efforts to fill

the immense void which remains to be supplied with scriptural light and knowledge? We trust that the discovery which has thus been made will lead to important results; and that while the British and Foreign Bible Society is consulting the interests and providing for the wants of the universe, minor societies will be formed on its model, and under its auspices, in every parish or district of the metropolis and its environs, which will watch over, ascertain, and supply local deficiencies, and which will apply to the wealthier members of their district for the means of affording the requisite supply. We say nothing at present on the lamentable ignorance of the first rudiments of knowledge which the above table shews to exist within less than two miles of St Paul's, notwithstanding all the charity schools that have been established. Will any man be found to quarrel with those benevolent persons, whatever be their religious denomination, who, like the good Samaritan, shall stretch forth a helping hand to these neglected individuals, whether their benevolence manifest itself in the economy of a soup-shop, in the institution of a free-school, or in the gift of Bibles from the repository of the Bible Society? We are ashamed to think that there should be any necessity for proposing such a question.

## VIEW OF PUBLIC AFFAIRS.

### SPAIN.

THE important fortress of Badajoz has fallen, after a siege of twenty days. It was invested by Lord Wellington on the 17th of March, and was taken by storm on the night of the 6th of April. The exertions made and the valour displayed by the assailants during the siege were truly wonderful. The defence of the place seems also to have been most ably and bravely conducted. The gallantry of our troops, however, under the Divine blessing, proved to be irresistible, and this key of both Spain and Portugal, with its numerous garrison, is now ours. No less than 172 pieces of heavy brass cannon, besides an immense quantity of military stores and 4000 prisoners, have fallen into our hands. The enemy's loss during the siege, exclusive of those who fell in the assault, amounted to 1200. Our loss was inferior to this up to the moment of the assault. It consisted of 12 officers and 207 men killed, and 43 officers and 799 men wounded, of whom about a fourth part were Portuguese. The carnage, however, on the night of the assault was very great; the number of killed being no less than 60

officers and 756 non-commissioned officers and privates, and of wounded 263 officers, and 2649 non-commissioned officers and privates, the proportion of Portuguese being still about one fourth. The whole numerical loss during the siege was about 4800 men. It is with sincere satisfaction we observe, in a despatch dated the 8th of April, that our numerous wounded were doing well, and that the eventual loss to the service is not likely to be great.

It is hardly possible to calculate all the beneficial results which are likely to follow this achievement. Marshal Soult broke up in front of Cadiz on the 23d of March, leaving only 4000 men there, and arrived at Llerena on the 4th of April, with the intention, doubtless, of attempting to raise the siege of Badajoz. The speedy reduction of that fortress has, however, frustrated his purpose. Marmont has made demonstrations of attempting the siege of Ciudad Rodrigo; but as he did not approach it till the 4th instant, it will be impossible for him even to commence the siege before the British army is in a capacity to disturb his operations. A considerable body of Portu-



guese troops, under Gens. Trant and Wilson, were watching his motions on the Coa. Two divisions of the allied army, under Generals Graham and Hill, had advanced into Estremadura, with the view of preventing any interruption of the siege of Badajoz. In consequence of this movement, Drouet's corps had retired on Cordova. As Soult's army, however, approached, our two divisions gradually approximated to the main body. It is expected that the siege of Cadiz will be forthwith raised; and accounts have been received that the army of Ballasteros had entered Seville. The French, and indeed Spain generally, are said to be greatly distressed for want of provisions. Lord Wellington, we are sorry to perceive, complains loudly of the supineness of the civil authorities of the Portuguese province of Alentejo in performing their duty and supplying the army with the means of transport. We hope it may be possible to bring these recreants to punishment.

We trust that it will not be easy for Bonaparte, under the existing circumstances of Europe, to send any material reinforcements of men into Spain. Still more difficult will it be for him, in the great pressure which the scarcity of corn has produced in France, to furnish his armies with the necessary supplies of provisions. If the new regency of Spain should happily fulfil the expectations which have been formed of its efficiency, and should second as they ought the exertions of Lord Wellington, we

may hope to see the present campaign in that country close with fairer prospects for Spain and for Europe than we have yet dared to entertain. We should feel much more confidence in the Spanish cause, could we witness in their rulers a due measure of that vigour, promptitude, and decision which the present great crisis so peculiarly requires; and at the same time a disposition to abate the power of the inquisition, and to open the door for the admission of moral and religious light among the people.

#### RUSSIA, SWEDEN, &c.

It is not yet well understood what course affairs will take in the north of Europe. French troops are advancing in large masses towards the Vistula, and efforts appear to be making by Russia to collect armies in the same quarter. A conference is talked of between Bonaparte and his two brother emperors of Russia and Austria. The event of war will probably turn on Alexander's refusal to comply with all Bonaparte's demands.—Peace does not appear to be finally concluded between Russia and the Porte.—The conduct of Sweden continues to be somewhat enigmatical. Our envoy, Mr. Thornton, has arrived at Stockholm, where he has had frequent conferences with Bernadotte and with an ambassador from Russia; but nothing has transpired with respect either to the subject of the negotiation or its probable issue.

### GREAT BRITAIN.

#### PARLIAMENTARY PROCEEDINGS.

1. THE first great subject of parliamentary discussion to which we shall advert, is what is called the Catholic question. This question had formed a leading feature in a debate which took place in both houses as early as the month of February, and to the issue of which we have already adverted in our number for that month. On the 22d inst. the question was brought more directly forward in the House of Lords by Lord Donoughmore, and on the 24th in the House of Commons by Mr. Grattan, on a motion for a Committee to consider the state of the laws in respect to the civil disabilities of the Roman Catholics. The tables of both houses had previously been loaded with petitions from the Catholics in all parts of Ireland, and some parts of England, in favour of the Catholic claims. To these were added the prayers of many Protestant petitioners to the same effect. One petition of this description was said, we know not with what truth, to embrace more

than one half of the Protestant property of Ireland. The counter-petitions were few;—one from either university, speaking, however, by no means, as it would seem, the unanimous voice of those bodies, and two or three others. The divisions which took place on the occasion seemed likewise to indicate a more favourable disposition in the public mind, at least to entertain the consideration of the subject with a view to ascertain what part of the Catholic claims might be safely conceded to them. In the House of Lords the numbers were, in favour of inquiry, 67, proxies 35; against it, 103, proxies 71; being a majority of 72. In the House of Commons, 215 voted for the motion, and 300 against it, being a majority, in a house containing upwards of 500 members, of only 85. In the former house the chief speakers in support of the motion were Lord Donoughmore, the Duke of Sussex, the Earl of Selkirk, the Marquis Wellesley, Lord Byron, Earl Moira, Lord Grenville, and Lord Holland; against it;

Lord Redesdale, the Earl of Liverpool, and the Lord Chancellor. In the House of Commons the Catholic claims were supported by Mr. Grattan, Sir J. C. Hippesley, Lord Binning, Mr. Vernon (son of the Archbishop of York), Mr. Marryatt, Lord Milton, Mr. Elliot, Mr. Brougham, Mr. Shaw of Dublin, Col. Dillon, Sir S. Romilly, Mr. W. Smith, Mr. Whitbread, Mr. Ponsonby, and Mr. Canning; and opposed by Dr. Duigenan, Mr. W. Banks, Mr. Owen, Mr. C. Adams, Mr. Bernard, Sir W. Scott, Mr. Yorke, Mr. L. Foster, Mr. Fuller, Mr. Perceval, and Lord Castlereagh.

2. Another great subject, which has occupied the attention of Parliament, has been that of the Orders in Council. On this subject, we continue to think, as we have always done, that the Orders in Council were not only just, but necessary; that to a certain, and that to a considerable extent, they have served to counteract the operations of Bonaparte's anti-commercial system; and that, however our merchants and manufacturers may now be disposed to complain of the abridgement of our trade, it is owing to our Orders in Council that so large a portion of the trade of the world is still in our hands. Parliament have likewise taken this view of the subject, and have by their votes, no less than by the production of facts and arguments, abundantly proved that these orders have no share in the present distress, but, on the contrary, have prevented its aggravation. We cannot help thinking that no great question was ever so misunderstood, even by the more intelligent part of the community, as this.

The question of the Orders in Council, as it affects America, has undergone a very material change in the course of the present month. A Declaration has been issued by our Government on the subject, which, we trust, will serve to obviate many of the complaints of that country. This declaration recognises the official report of the French minister for foreign affairs of the 10th of March, (noticed in our last number), wherein the enemy publicly and solemnly declares not only that the Berlin and Milan decrees continue in force, but that they shall be rigidly executed against Great Britain, and against all nations who shall suffer their flag to be what he calls denationalized, until Great Britain shall revoke her Orders in Council of May 1806, of January and November 1807, and of April, 1809; and in addition to this, shall consent that neutral ships shall protect hostile property; that hostile ships shall not protect neutral property; that arms and ammunition alone, to the exclusion of all arti-

cles of naval equipment, shall be regarded as contraband of war; and that no ports shall be considered as lawfully blockaded except such as are actually invested and besieged, and into which a merchant ship cannot enter without danger. "By these and other demands, the enemy, in fact, requires that Great Britain and all civilized nations shall renounce, at his arbitrary pleasure, the ordinary and indisputable rights of maritime war; that Great Britain, in particular, shall forego the advantages of her naval superiority, and allow the commercial property, as well as the produce and manufactures of France and her confederates, to pass the ocean in security, whilst the subjects of Great Britain are to be, in effect, proscribed from all commercial intercourse with other nations, and the produce and manufactures of these realms are to be excluded from every country in the world to which the arms or the influence of the enemy can extend." Such is the code by which France hopes to render her commerce unassailable by sea, while she proceeds to invade all states that hesitate to adopt this code, by which they are forced to exclude, under the pretext of municipal regulation, whatever is British from their dominions. A hope is expressed, by our Government, that as soon as the recent declaration of France shall be known in America, the Government of the United States will be disposed to recal those measures of hostile exclusion which they have applied to the commerce and ships of war of Great Britain only. To accelerate this result, his Royal Highness declares, that whenever, by some authentic act of the French Government, the Berlin and Milan decrees shall be repealed, then the Orders in Council, from January 1807 downwards, shall be wholly and absolutely revoked. If, however, the French repeal should prove illusory, or be still practically enforced, then Great Britain, however reluctantly, after reasonable notice, will be obliged to have recourse to such measures of retaliation as may then appear to be just and necessary.

We greatly admire the tone and temper of this state paper. It is clear, moderate, conciliating, and yet firm and decisive. It cannot fail to produce a considerable effect in America, and also on the unreasonable clamourers at home, on the subject of the Orders in Council. Indeed, we see not what more Government can be asked to do either by domestic objectors, or by the United States. The demands of the United States have turned, of late, on the alleged fact, that France had actually repealed the



Berlin and Milan decrees. France has most unequivocally declared that she has not repealed them; that they are still, and ever have been, in full force and vigour. The very ground, therefore, on which America chose to place her pretensions, is taken from beneath her.

3. A third great question, but which has not yet come regularly before Parliament, is that which respects the renewal of the East India Company's Charter. It seems to be an understood point, that a very considerable enlargement of the right of private trade is to take place, and that, in fact, almost the whole of the trade which is carried on by the Company, shall be left open to private adventurers, with the exception of the China trade. A farther restriction is talked of with respect to importations from India, which shall confine those importations to the single port of London. Petitions and delegations have come up from all the trading and manufacturing towns in the kingdom, in order to prevent the imposition of these, as they are deemed, unnecessary and burdensome restrictions, and to obtain for the community at large an unshackled intercourse with the East. The question is undoubtedly extensive and complicated; and it would be impossible for us now to state the reasons which affect our own decision; but certainly, on a full view of all the reasonings which have been employed, with singular ability, by both parties, in this discussion, we incline, and that very strongly, to the more liberal policy which is pleaded for by the petitioners, and resisted by the Company.

But there is another point of view in which we look to the approaching discussions with far more anxiety. When the many millions of British India occur to our minds, we cannot anticipate deliberations, in which their moral destinies are deeply implicated, without a sort of trembling solicitude; and had we not felt a confident hope that their claims on our benevolence, not only as fellow-men, but as our fellow-subjects, and even as our tenants, would meet with due attention from the Government and Parliament of this Christian country, we should long since have begun to excite, in the religious part of the community, an adequate impression of the vast interests which are now at stake. We cannot, however, permit ourselves for one moment to believe, that on the occasion of adopting a new code for the Government of our Indian empire, obstacles to the introduction of Christian light into that country should be continued; obstacles, too, which do not exist in any other instance. We cannot believe that, while the Hindoo, the

Mohammedan, and the Roman Catholic, are protected in the exercise of their peculiar modes of worship, and in their attempts to propagate it, Protestant Christianity alone shall suffer an interdiction; that, while on one side of the Peninsula the bloody and impure rites of Juggernaut draw together, in countless crowds, his infatuated votaries and victims; and, on the other, the relentless inquisition is still permitted to light its fires, or to stretch its wheel of torture; the heralds of the everlasting Gospel shall be debarred from unfurling the peaceful banner of the cross of Christ, and calling the nations of the East to repose and to rejoice in its shadow. This monstrous state of things cannot abide the test of free discussion and inquiry. Neither Government nor Parliament, we are convinced, will any longer tolerate its continuance. Had we formerly had any doubt on this subject, the great numbers connected with both the Government and the Parliament, who have voluntarily joined themselves to the British and Foreign Bible Society, or who are members of the Society for promoting Christian Knowledge, and who have thus given the public a solemn and deliberate pledge of their attachment to the cause of religion, would have silenced it. The present is an occasion, however, on which it behoves the friends of Christianity to be vigilant, and we trust that no one, who feels the immense magnitude of the interests at which we have glanced, will be found sleeping or slumbering at his post.

4. The subject of corporal punishment in the navy and army has again been brought before the House of Commons, and, although the motion made respecting it was negatived, yet we were most happy to perceive a growing conviction, on both sides of the House, that punishments of this description ought, if possible, to cease.

5. The bill for the total abolition of reversionary offices was thrown out in the House of Commons. Another bill has since been introduced, for preventing any offices being granted in reversion for the space of two years, to which no opposition has been made. Mr. Bankes has brought in a bill for the abolition of sinecure offices, and for the substitution of other means of rewarding public merit, which is now under the consideration of Parliament.

#### DOMESTIC INTELLIGENCE.

The King remains in much the same state as he has been in for some months past; his bodily health good, but his mental state as unfavourable as ever. We are happy to understand that he is, on the whole, tranquil.

The only material appointments which have taken place since our last, have been

those of Viscount Sidmouth to the situation of President of the Council ; the Earl of Buckinghamshire to that of President of the Board of Control ; and Col. McMahon to that of Private Secretary to the Prince Regent. The last appointment gave rise to a warm discussion in the House of Commons ; but those who wished to censure it were left in a minority of 100 to 176.

The arrival of a flag of truce from France, with a letter from the French Minister of External Relations to our Foreign Secretary of State, to which an answer has also been sent, has naturally given birth to much speculation as to the object of it. On that point we have no means of throwing any light.

The circumstance, in our domestic history, which we regard with the greatest pain, is the spirit of riot and turbulence that has manifested itself in our great manufacturing towns in Yorkshire, Cheshire, and Lancashire. The alleged cause of these commotions is the high price of bread and the want of employment. These are evils, however, which riot, instead of alleviating, cannot fail to aggravate. The destruction of machines and manufactories, and the waste of corn and potatoes, which seem to have been the immediate aim of the tumultuous assemblages that have taken place, if they were not to be utterly condemned as a violation of the peace and good order of society, would still be to be deplored as augmenting the pressure of scarcity, and producing an increased indisposition and inability in manufacturers to give employment to the labouring poor. Out of regard, therefore, to the poor themselves, we trust that the most vigorous and energetic measures will be taken by the magistracy, in every part of the kingdom, to suppress and entirely put down every symptom of riot which may manifest itself. If the ordination of Providence has given us a scanty harvest, submission is the universal duty. We ought all to concur in judiciously husbanding our resources ; and those whom the Almighty has favoured

with abundance should cheerfully make every requisite sacrifice to mitigate the sufferings of the poor. We should rejoice also to see some comprehensive plan adopted by Parliament, which should facilitate the enclosure and cultivation of our wastes and commons, and thus furnish additional means of subsistence to our rapidly increasing population.

#### NAVAL INTELLIGENCE.

In the Mediterranean our cruisers have been actively employed in assisting the Spaniards along the coast of Catalonia.—Near Lissa three of our frigates, under Capt. M. Maxwell, encountered three frigates of the enemy. Two were taken, viz. *La Pomone* of 44 guns and 322 men, and *La Persanne*, of 26 guns and 100 men, laden with ordnance stores for Trieste. *La Pauline*, of 44 guns, escaped.—Several French national vessels have been captured in other parts of the Mediterranean.

A flotilla of twelve gun-brigs, attempting to get into Dieppe, was attacked on the 27th of March by two of our small armed vessels, which succeeded, though greatly annoyed by the batteries on shore, in gallantly capturing three and driving two on shore. Each was armed with three long 24-pounders, an 8-inch howitzer, and 50 men.

The French squadron, which escaped from L'Orient, has got into Brest, after capturing in its way five or six English merchantmen.

The Southampton frigate, Captain Yeo, has captured in the West Indies a 44-gun frigate, called the *Amethyst*, which had belonged to Christophe, but which, deserting his interest, had joined a French party (the remains, we suppose, of Rigaud's partisans) in the southern part of St. Domingo. She was commanded by a Frenchman, who was killed. The action lasted two hours, during which 350 men were killed or wounded on board the *Amethyst*, chiefly blacks. Twelve men were killed or wounded on board the Southampton.

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### ANSWERS TO CORRESPONDENTS.

W. H. C. ; T. Y. ; PARENS ; Mr. STEINKOPFF's communication ; and A COUNTRY VICAR will be inserted.

C. L. ; A. H. ; APIS ; LITTLE ; G. B. ; IRENICUS ; and PASTOR, are under consideration.

We are desired, by a COUNTRY CURATE, to remind a *Country Rector* that the Ecclesiastical laws direct that the bells should not be rung but with the consent of the minister and churchwardens ; and that in respect to enforcing the observance of fasts, if he complain to the bench of justices, they have power to punish the neglect of it as a misdemeanor, or offence *contra bonos mores*. Our Correspondent, however, recommends the use of persuasion in preference to an appeal to the law.